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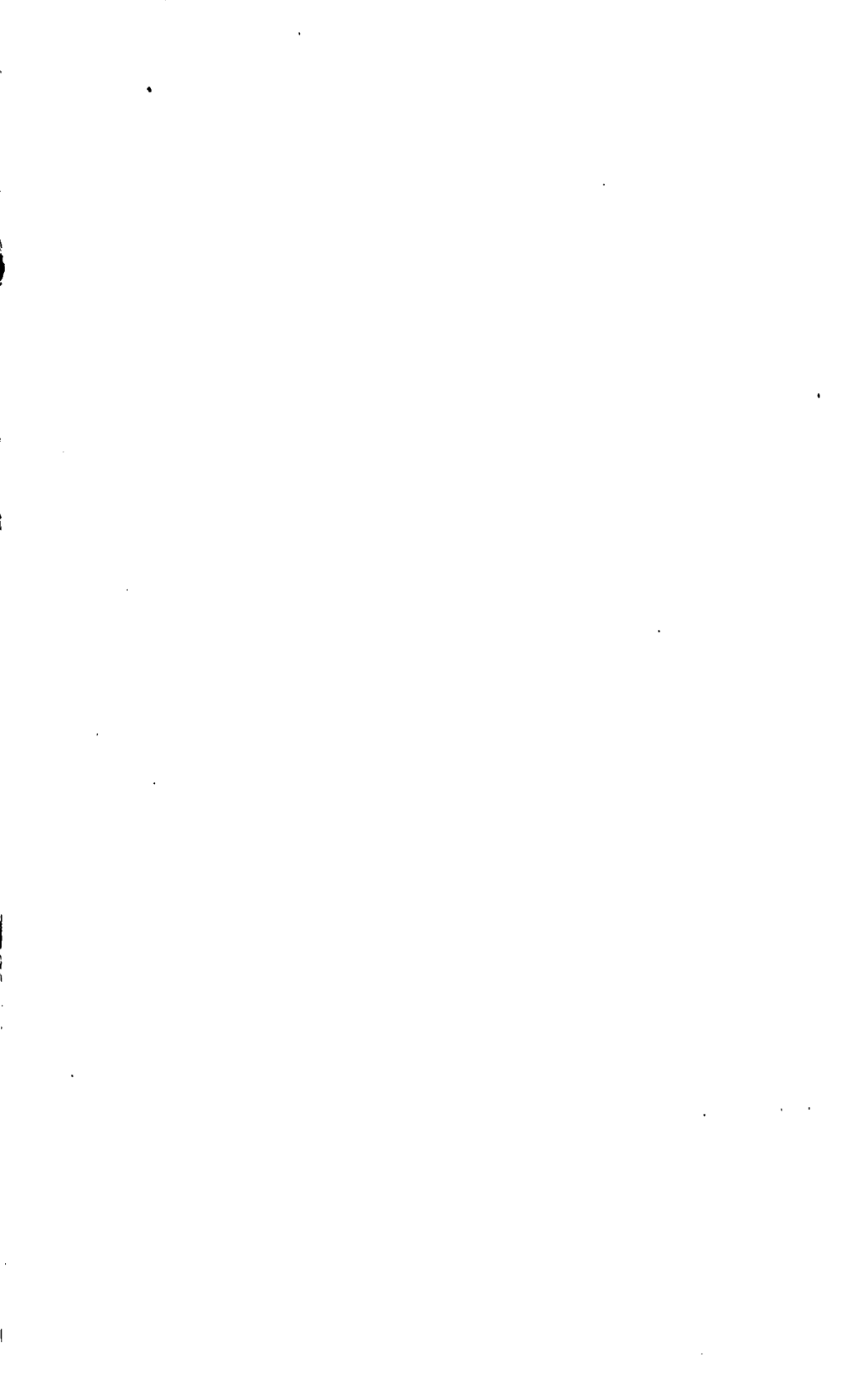
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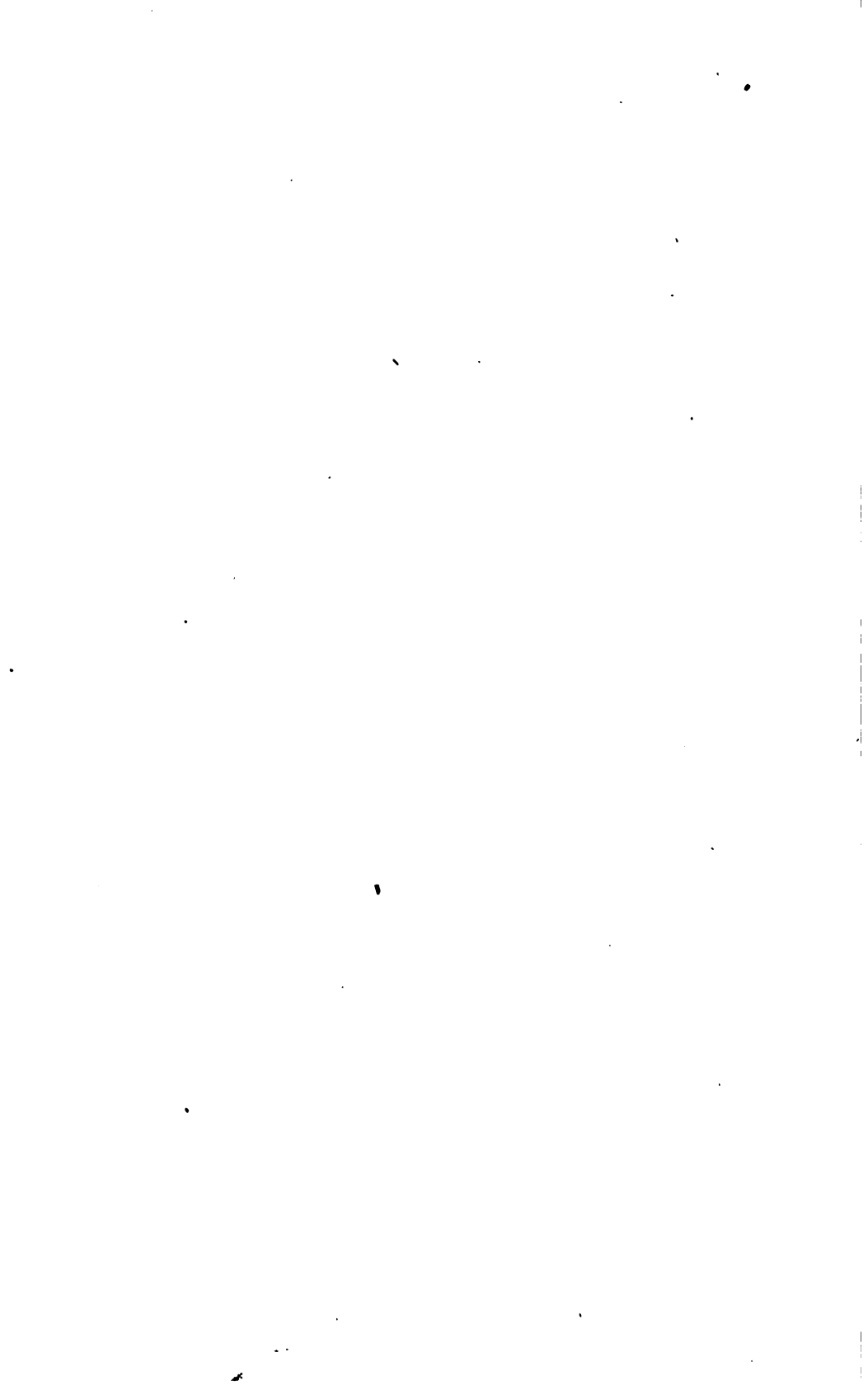
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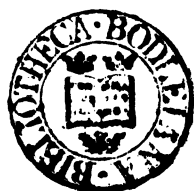
**HIERONYMIAN HEBREW ;
OR, A GRAMMAR OF THE
SACRED LANGUAGE ON THE
SYSTEM DISCLOSED BY THE
WRITINGS OF SAINT JEROME.**

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**JOHN HEARNE, 81, STRAND, LONDON ;
AND RUE DU MONTHABOR É PARIS.**

1843.



ADDENDA, AND CORRIGENDA.

Page 5, line 25, for *more than thirty*, read *near thirty*.

— 6, — 14, for *Ba-cha-liy*, read *Ba-kha-liy*.

— 7, — 9, for 𐤁𐤕𐤕 (*Khabh-bak-kuk*), read 𐤁𐤕𐤕 (*Kha-bhak-kuk*).

— 10, — 23, for 𐤕 , read 𐤕 (*Yahh*).

— 14, — 25, for *changing* ' (y) into 𐤒 , read *changing* ' (iy) into 𐤒 (*ith*);
and add, or 𐤒 (*eh*) into 𐤒 (*ah*).

— 15, — 4 and 5, for *Mo-ab-hiy* and *Mo-ab-hiy-yah*, read *Mo-a-bhiy*, and
Mo-a-bhiy-yah.

— 15, — 7, after *woman* add, 𐤕𐤕 (*Ya-pheh*) 'Fait'; *Feminine*, 𐤕𐤕 (*Ya-phah*).

— 15, — 25 and 26, for *changing* ' (y) into 𐤒 , read *changing* ' (iy) into
 𐤒 (*im*).

OF THE HEBREW LETTERS

AND THE

MANNER OF READING.

THE letters of the Hebrew alphabet are twenty-two in number; sixteen of which are pure consonants, and the remaining six, in the words of Josephus and Saint Jerome, are ‘*γράμματα φωνηέντα*,’ ‘*literæ vocales*,’ ‘*vocal letters*.’ In the language of musicians, they are consonants which ‘*have voices*.’

Number and Order.	Names.	Forms.	Final Forms.	Powers.	Numerical Values.
1	Aleph	א		Vocal	1.
2	Beth	ב		Bh	2.
3	Gimel	ג		Gh	3.
4	Daleth	ד		Dh	4.
5	Hhe	ה		Vocal	5.
6	Waw	ו		Vocal	6.
7	Zayin	ז		Z	7.
8	Kheth	ח		Vocal	8.
9	Teth	ט		T	9.
10	Yod	י		Vocal	10.
11	Caph	כ	ך	Ch; as in Archangel.	20; final, 500.
12	Lamed	ל		L	30.
13	Mem	מ	ם	M	40; final, 600.
14	Nun	נ	ן	N	50; final, 700.
15	Samech	ס		S	60.
16	Ain	ע		Vocal	70.
17	Pe	פ	ף	Ph	80; final, 800.
18	Tsadde	צ		Ts	90; final, 900.
19	Koph	ק		K	100.
20	Resh	ר		R	200.
21	Shin	ש		Sh	300.
22	Tau	ת		Th	400.

The Hebrews, for the most part, omitted the vocal characters in writing; though they always wrote them when the subtraction of them from the word would have reduced the number of its letters to less than three. Thus, in בֵּרַךְ, *he blessed*, there is no vowel; in בָּרָא, *he created*, the last letter, *Aleph*, is a vocal character.

An immense amount of vocal character was, therefore, not expressed in writing; and the text of the Old Testament, as it issued from the pens of Moses and the Prophets, formed a species of *short-hand*.

This method of writing, however, would occasion no difficulty to persons speaking the language, and constantly reading and studying the sacred books. To satisfy himself of this, the student need only write out the English translation of the first chapter of Genesis, leaving no vowels but where the absence of them would reduce the letters of the word below three; and he will find that the text is as intelligible without the vowel characters as with them, and that he can *point it*, can supply the omitted vowels, as fast as he can read.

But to teach the language to others, and to preserve the true pronunciation and meaning of its words after it should cease to be spoken, it became necessary '*to point*' the text; which punctuation is said by the Jews to have taken place soon after the

Babylonish captivity, and to have been performed by Ezra.

The system by which this punctuation is regulated commences by ascertaining the vocal powers of the six letters mentioned ; finding *what notes they have in their voices.*

Their vocal capabilities, as expressed by the Greek of the Septuagint translators, are as follow.

1. Aleph (א) sounds the *long* and *short* '*Alpha*' of the Greeks ; or the English A, as heard in the words 'BAR' and 'BAT.'*
2. Hhe (ה) has the Greek '*Eta*,' and '*Epsilon*;' or our 'E,' as sounded in 'HERE' and 'HER.'
3. Waw (ו) sounds the *Greek diphthong* '*OR*,' and the '*Omega*,' and *short* '*Upsilon*,' of the Greeks ; or our 'ow' in the word 'cow,' 'o,' as in 'SHORE,' and 'u,' as in 'BUT.'
- 4. Yod (י) has the *long and short* '*Iota*' of the Greek ; or our 'Y,' as sounded in 'FULLY'† and 'TWENTY.'
5. Ain (א) has a note equal to the *short* '*Alpha*' of the Greeks *doubled* ; or somewhat longer than the second 'A' in the English word 'AMAZE.'

* The English expresses no less than four distinct sounds by the same character : as, 'BALL,' 'BAR,' 'BARE,' 'BAT.'

† That is, FULLEY.

6. Kheth (ך), or 'K-Hhe,' (which is a double letter, containing 'Koph' and 'Hhe'), has all *the sounds of the 'Hhe.'*

Such was the amount of the 'natural voices' of each of the six vocal characters: each of them had, also, certain 'false notes,' and would frequently sound in falsetto notes natural only to the others. So is it in our own language. If we extract the vowel sounds from the A and the E in the words WARE and WERE, each word must be pointed with an A, to show the true pronunciation of its first vowel.

The vocal capabilities of the six 'literæ vocales' ascertained, the fundamental rule of the punctuation is enforced: by virtue of which, all the letters of the alphabet are (for the purposes of the punctuists), made *mere consonants*; the powers of the vocal characters are taken from them; and they *lose every note of their voices.*

The vocal characters, as consonants, have the powers following:—'Aleph' has the force of the Greek aspirate breathing; 'Hhe' is 'H,' or the same aspirate doubled, as in 'HARD'; 'Waw' is a 'w,' sounded as the French 'oui'; 'Yod' is our 'y,' as in 'YONDER,' or the Greek 'Iota' before a vowel; 'Ain' is an unaspirated h, as in our word 'HUMAN,' or the Greek Epsilon in Εἶδος; and 'Kheth' has the power of 'KH.'

The marks called the *vowel-points* are then impressed with the powers of the notes taken from the vocal characters ; the points themselves being eight in number.

1. Kametz (⚭)* gets the long A.
2. Tsere (⚭) has the long E.
3. Shurek (׀) takes the ow.
4. Hholem (׀) gets the long o.
5. Khirik (׀) has the long Iota.
6. Pathach (⚭) takes the short A.
7. Segol (⚭) has the short ' Hhe, ' and the short ' Yod ; ' there being no perceptible difference in the sounds of those vowels when joined to consonants.†
8. Kibbutz (⚭) has the short u.

The points *Kametz*, *Tsere*, *Shurek*, *Hholem*, and *Khirik*, will become short by position ; that is, when sounded between two consonants. So the English : MATE, MAT ; METE, MET ; NOTE, NOT ; BITE, BIT. ' Shurek, ' when shortened, is expressed by ' Kibbutz, ' which also takes the ' o ' when originally short : that is to say, the Hebrew preferred to sound an ' o ' originally short as we do in MOTHER, BROTHER.

To the *vowel-points* are added the *accents*, more

* The letters *Aleph*, *Wan*, and *Yod*, are added to shew the position of the point.

† So the English TWENTY is *Twèntě*.

than thirty in number; but of which it is here necessary to notice only two, *Shewaw* and *Dawgesh*.

Shewaw (׃) is nothing but the marks, placed vertically, by which we intimate the pronunciation of vowels drawn asunder by diæresis, as in *Aëra*. Put under or over a letter, it directs that such letter must be separated in pronunciation from that which follows it. Thus, יְרֵמְיָהּ (*Yi-r-m-yah*),* Jeremiah; עָמוֹס (*Am-os*), Amos; בְּרַכְיָהּ (*Be-r-ch-yah*), Barachiah; חֲנַנְיָהּ (*Kha-nan-y-ah*), Ananiah.

When a *vowel-point* and a *Shewaw* are added to a letter, they exert their influence on the pronunciation separately. Thus, הַמְבִּילִי (*Ha-mibh-b-liy*):† אֱלֹהִים (*E-lo-him*, or *E-lo-hym*); בַּחֲלִי (*Ba-chal-liy*). *Shewaw*, when applied to the letter *Kheth*, will frequently divide it: thus, וְלַחֲשֹׁךְ (*W-lak-ho-shech*); and the same division happens, at times, to the aspirated consonants.

Dawgesh is a point (דגש) inserted in all letters except א, ה, ע, and ר; but in ה only when that letter is final. It is either *single* or *double*: *single*, when placed in a letter which commences the syllable; *double*, when put in one by which the syllable is ended. *Single-Dawgesh* takes from the consonants ב, ג, ד, כ, פ, ש, and ת, their aspirated sounds. It removes the point of ש from the right to the left horn, thus שׁ, when the letter is called

* Or *Yy-r-m-yah*.

† Or *Ha-mibh-b-lyy*.

‘*Sin*,’ and has the force of our ‘*s* ;’ but it is placed in the centre of the other aspirated consonants, as ב. *Double-Dawgesh* causes the letter in which it is put to be *doubled in pronunciation* ; and, as the second letter will (or might) commence a new syllable, the *Dawgesh*, which is supposed to be inserted in both, will in such second letter be single.* Thus, דַּנְיֵאל (Da-niy-yel, not Dha-niy-yel), Daniel ; חַבְבְּקֻק (Khabh-bak-kuk), Habakkuk ; הַמִּבְּחִי (Hamihb-b-liy) ; אֱלֹהִים (Eloahh).

With the eight *vowel points*, and the accents *Shewaw* and *Dawgesh*, the punctuists proceed to *point* all the words of the Hebrew Bible : carefully dividing each into its component syllables ; and affixing to every vocal character, written or unwritten, the exact note, natural or false, it was accustomed to sound in the syllable pointed.

Every sounded letter must have a *vowel point* or a *Shewaw* attached to it ; but the *Shewaw* is implied in all final letters, except ‘*Caph*,’ in which letter it is expressed ף.†

When the points *Hholem* and *Shureh* are found in conjunction with *Waw* (ו), (וֹ), the *Waw* is only used as a prop to sustain the *vowel-point*, and has no sound. *Waw* is sounded only when sub-

* Except, as it seems, when put in װ.

† This is done out of excess of caution ; because the (װ) is frequently placed in *Caph*, thus ; ף (cha).

scribed with a *vowel-point*, or a *Shewaw*: thus, ׀ (WA); ׀ (W).

When the consonant which precedes ׀ has neither a *vowel-point* nor a *Shewaw*, *Hholem* is *implied* in the point on its right horn; and when ׀ is without a *vowel-point* or a *Shewaw*, an *implied Hholem* is in the point on its left horn. Thus, מֹשֶׁה (*Mo-sheh*), Moses; סוֹנֶה (*So-neh*).

Hebrew is written and read from right to left.

The letter is to be sounded *before* its *vowel-point*, except where *Pathach* is placed under ׀, ׀, or ׀; when the 'Pathach' *precedes* its letter in pronunciation. Thus, מְשִׁיחַ (*Ma-shi-akh*), Messiah; not *Ma-shi-kha*.

Here follow the first five verses of the Book 'Genesis,' expressed in English characters.

B-re-shíth bha-rá 'E-lo-hím* éth hash-sha-má-yim w-eth' ha-á-rets: w-ha-á-rets ha-y-tháh thó-hóu wab-hó-hou w-khó-shech al-ph-néy th-hóm w-róu-akh 'E-lóh-im m-ra-khé-pheth al-ph-néy ham-má-yim: way-yó-mer 'E-lo-hím y'-hiy-ór wá-y-hi-ór: way-yár 'E-lo-hím eth-ha-ór † ciy-tóbh way-yab-dél 'E-lóh-im bénha-ór ou-bén hak-hó-shech: way-

* I do not mark the consonant *Aleph*, or the aspirate breathing, save at the commencement of a word. It has a sensible effect in the division of the syllables, even where its sound may not be perceptible by the ear.

† Hard, as 'K.'

yik-rá 'E-lo-hím la-ór y'-om w-lak-hó-shech ká-ra lá-y'-lah wa-y'-hiy-é-rebh wa-y'-hi-bhó-ker yóm ek-hád.

This is not exactly the pronunciation of the modern Jews: they are not agreed amongst themselves as to the powers of certain of the vowel-points; and their pronunciation varies in different countries.

This system of punctuation is called 'Massoretic,' that is, 'traditional,' from the Hebrew מִסֹּרֶת, 'tradidit:' meaning that the pronunciation of Moses and the Prophets, preserved by continual oral recitation to the days of the punctuists, was then committed to writing by the authors of the 'Massora.' It is recognised by St. Jerome in two passages of his writings. The first occurs in the commencement of his Treatise, '*De nominibus Hebraicis*:' "Non statim ubicunque ex 'א,' litera quæ apud Hebræos dicitur 'Aleph,'" &c. The other will be found in one of his *Epistles to Evagrius*:* "Nec refert utrum 'Salem,' an 'Salim,' nominetur," &c.

The system evinces the presence of profound sagacity and exquisite ingenuity: for by it the sounds as well as the sense of words have been fixed, and are exhibited to the eye; and the pronunciation of the text has been perpetuated without disturbing the orthography of the language. It forms, in

* Epist. cxxvi.

short, the true supplement to Alphabetic Writing ; and by it that noble art is perfected.

The Divine origin and authority of the points as expositors of the pronunciation and meaning of the sacred text may be established by investigating the punctuation of the Hebrew proper names, a great proportion of which will be found both significant and prophetic.

The twenty-two letters of the alphabet are divided into *radicals*, or those used in forming *the roots* ; and *serviles*, or those by which the *inflections* of words are expressed.

Of each of these there are eleven.

The eleven serviles are א, ב, ה, ו, י, כ, ל, מ, נ, ש, and ת : the other eleven letters of the alphabet are *radicals*.

The *servile* letters are frequently *radical* ; but the *radicals* are never *servile*.

According to the method of numeration indicated by the Hebrew letters, the number *fifteen* should be expressed by *Yod* and *Hhe*, יה : but as these letters, in conjunction, form one of the Divine names, יה, the Jews substitute for them, on this occasion, *Teth* and *Waw*, טו.

The Hebrew text is divided into clauses or periods by the mark called *Soph-pasuk*, (׃).

The *Kthibh* (כְּתִיב) is a mark (°) placed over a letter : thus, הִנֵּנָּה. It means *written* ; and refers

to a various reading to be found in the margin or at the foot of the page; on the right whereof are the letters קרי, that is, קרי 'read.' The *Keri*, or word in the margin, is to be substituted for the *Kthibh* or that found in the text; the *Kthibh* being, however, pointed with the vowels belonging to the *Keri*, which last is without points. These marginal readings, in number about one thousand, are preferred by the Jews, and are in general preferable, to the readings of the text.

There is a mark called *Makhaph*, which has been supposed to answer to our hyphen: thus, בְּתָם-לְבָבִי (*B-tham-l-bha-bhiy*). It seems, however, since it is frequently doubled, to be one of the *musical accents*, directing the prolongation of the syllable in singing.

OF THE DIVISION OF THE HEBREW WORDS.

THE structure of the Hebrew is extremely simple, and yet profoundly philosophical. Its words are formed from certain *roots*, consisting, for the most part, of *three letters*; and the root being given, the form in which any word will appear may be determined almost to a certainty.

The *root* is the third person singular masculine preter of the verb.

Thus, בָּרַךְ (*ba-rach*), 'he blessed;' בִּרְךָ (*b-roch*), 'bless thou;' בָּרַךְ (*ba-rock*), 'to bless;' בִּרְךָ (*bo-rech*), 'that-is-blessing;' בִּרְוַךְ (*ba-rouch*), 'that-is-blessed;' בְּרַחֲכָה (*b-ra-chah*), 'a blessing;' and so on.

To find the *root*, reject all *affixes* and *letters acquired in forming*: if *three letters* remain, that will generally be the root. But if the word have ו or י inserted before any letter (except ה), ו or י must be rejected, and the root will commonly be found under the remaining two. If it cannot be found as a *two-lettered root*, add י or נ at the beginning (or to the deflexions of לָקַח, *to take*, ל); or ה, and more rarely א, at the end. If only one letter remain, add י or נ to the beginning, and ה to the end. If, after rejecting all formatives, the word shall contain *more than three letters*, it is either *reduplicate* or *pluriliteral*. *Reduplicate words* will be found under the roots of the simple ones. *Pluriliterals* are generally, in the old Lexicons, placed by themselves at the end of their respective letters.

The alphabetic arrangement has been adopted in some modern Lexicons, a practice which goes far to destroy the scientific character of the language. The student will do well never to consult such Lexicons till after he has, if possible, ascertained the root on the principle of the old lexicographers.

He should also be forewarned that the interpretations of the lexicographers are, more or less, affected by their peculiar religious and philosophical opinions. The translation of the Seventy, or the version of St. Jerome, used with a good Concordance, will be found the best assistant in the study of the sacred text. The Lexicon of Parkhurst is, on the whole, eminently orthodox and Biblical; but *the points* should be added to the words, and the text should be purged of its references to the Hutchinsonian philosophy, and its abuse of the punctuists.

Hebrew words may be divided into *Nouns, Verbs, and Particles*.

OF THE NOUNS AND PRONOUNS.

HEBREW nouns have two genders, *masculine and feminine*; and three numbers, *singular, dual, and plural*.

The nouns are commonly formed from *the root*.

1. By changing a vowel, or vowels; 2. Dropping a radical letter; 3. Adding one or more of the seven *heemantiv letters* (הֵאָמְנִיתִי). As דָּבַר (da-bhár), 'he spake,' דְּבָר (da-bhár), 'a word;' מָלַךְ (ma-lách), 'he reigned,' מְלֶכֶךְ (mé-lech), 'a

king;' בָּרַךְ (*ba-rách*), 'he blessed,' בֵּרַכָּה (*ba-r-cháh*), 'she blessed,' בְּרָכָה (*b-ra-cháh*), 'a blessing;' כֶּן (*Khen*), 'grace,' from חָנַן (*kha-nán*), 'he was gracious;' מִכְסָּה (*Mich-séh*), 'a covering,' from כָּסָה (*ca-sáh*), 'he covered;' מַתְנָה (*math-ta-náh*), 'an offering,' from נָתַן (*na-thán*), 'he gave.'

As to the gender, the general rule is, that all nouns ending in ה or ת, except nouns in הָ (*Eh*) are feminine; and all others (including those in הָ) masculine.

But *the proper names and offices of men*, and words signifying *people, rivers, mountains*, and *months*, will be masculine, whatever may be the termination; and the *names and offices of women, regions, cities*, and the *parts and double members of the body*, will be feminine.

Many nouns are *common to both genders*: as the names of *animals, flocks, and birds*; *segolates*,* not restricted to the names or offices of men; others designating *parts of the human body*; *participial nouns* of the form פִּקֵּד; the decimal numerals, from twenty to one hundred inclusive; and several others of different forms.

The feminine noun is formed by adding הָ (*ah*), or תָּ (*eth*), to the masculine; or changing י (*y*) into ת, or י into יָה (*y-yah*). As, טוֹב (*tóbbh*), 'good,'

* *A segolate*, is a noun which, in addition to its primitive vowel, introduces a (◌◌), for the sake of euphony.

feminine טוֹבָה (*tob-háh*); מֶלֶךְ (*mé-lech*), 'a king,' מַלְכָּה (*mal-cáh*), 'a queen;' פּוֹקֵד (*po-kédh*), 'that-is-visiting,' פּוֹקְדָה (*po-k-dháh*), פּוֹקְדֶת (*po-kéd-heth*), feminine; מוֹאֲבִי (*Mo-ab-hiy*), 'a Moabite,' מוֹאֲבִיָּה (*Mo-ab-hiy-yáh*), 'a Moabiteess;' מִצְרִי (*Mits-riy*), 'an Egyptian man,' מִצְרִית (*Mits-rith*), 'an Egyptian woman.'

Or by dropping a letter: as, בֵּן (*ben*), 'a son;' בַּת (*bath*), for בִּנְתָּה (*bé-neth*) 'a daughter;' אֶחָד (*ek-hád*), 'one,' אַחַת (*ak-hath*) feminine. Or by changing ה into ו; as, גְּלוּת or גָּלוּת (*ga-luth*); 'captivity,' from גָּלָה 'to go into exile.'

The dual, whether masculine or feminine, is formed by adding יִם (*á-yim*) to the singular: as, יָד (*yadh*), 'the hand,' יָדַיִם (*ya-dhá-yim*) 'both hands;' יוֹם (*yom*), 'a day,' יוֹמַיִם (*yo-má-yim*), 'two days;' מֶלֶךְ (*mé-lech*), 'a king,' מַלְכָּיִם (*mal-chá-yim*), 'two kings.' The final ה will be changed into ת: as, שָׁנָה (*sha-nah*), 'a year,' שְׁנַתַּיִם (*sh-na-thá-yim*), 'two years.' And a letter may be dropped: as, שְׁנִית (*she-níth*) 'second' (fem.), שְׁתַּיִם (*sh-tá-yim*), 'two.' The changes of the vowel-points will be understood when the *regimen* of nouns is considered.

The masculine plural is formed by adding יִם or ם (*im*) or יִים (*yim*) to the singular, or changing י (*y*) into ם: as, טוֹב (*tobh*), טוֹבִים (*tob-him*), 'good;' מֶלֶךְ (*mé-lech*), מַלְכִּים (*m-la-chím*); גּוֹי (*goy*), 'a nation,' גּוֹיִם (*go-yím*), 'nations;' לֵוִי (*Le-viy*), 'Levi,'

לְוִיִּים (*Le-viy-yím*), 'Levites;' יְהוּדִי (*Y-hou-diy*) 'a Jew,' יְהוּדִים (*Y-hou-dhím*), 'Jews.' Sometimes this plural will take ין (*in*): as, מְלָכִין (*m-la-chín*), 'kings.' The last form, though Hebrew, is of rare occurrence.

The feminine plural is formed by adding וֹת (*oth*), to the singular; or changing ה (ah), or ת (eth), into וֹת (*oth*); or ת, or ית, into יוֹת (*y-yoth*). As אֶרֶץ (*é-rets*), 'a land,' אֶרְצוֹת (*a-rat-sóth*), 'lands;' תּוֹרָה (*to-ráh*), 'a law,' תּוֹרוֹת (*to-róth*), 'laws;' אִגְרָת (*igh-gé-reth*), 'a letter,' אִגְרוֹת (*igh-g-róth*), 'letters;' עִבְרִית (*ibh-rith*), 'an Hebrew woman,' עִבְרִיּוֹת (*ibh-riy-yóth*), 'Hebrew women;' מַלְכוּת (*mal-chuth*), 'a kingdom,' מַלְכוּתוֹת (*mal-chuy-yóth*), 'kingdoms.'

When two nouns are related to each other so as in English to require the preposition 'of' between them; the former is said to be in a *state of construction*, and to be *in the regimen of*, or *governed by*, the latter; and the force of the preposition will be expressed by a change in the vowel-points of the first word.

The masculine shortens its vowels; and the masculine plural changes ים (*im*), into י (ey.) Thus דָּבָר (*da-bhár*), 'a word,' דְּבַר אֱלֹהִים (*d-bhár Elohím*), 'the word of God;' דְּבָרִים (*d-bha-rím*), 'words,' דְּבַרֵי אֱלֹהִים (*dibh-réy E-lo-him*), 'the words of God.'

The feminine shortens its vowels; and the feminine singular changes הָ (āh) into תְּ (ăth). Thus תּוֹרָה (to-ráh), 'a law,' תּוֹרַת אֱלֹהִים (to-ráth E-lo-hím), 'the law of God;' בְּרָכָה (b-ra-cháh), 'a blessing,' בְּרָכוֹת אָבִיךָ (bir-chóth a-bhi-kâ), 'the blessings of thy father.'

The dual of both genders is contracted by changing יִם (á-yim), into י (éy), רַגְלִים (ragh-lá-yim), 'feet,' רַגְלֵי אֲנָשִׁים (ragh-léy a-na-shím), 'the feet of men.'

THE PRIMITIVE PRONOUNS.

These are distinguished into three persons.

First Person.

Singular, אֲנִי (A-níy), אֲנֹכִי (A-no-chíy), I.

Plural, אֲנוּ (A-nou), * אֲנִיחֵנוּ (A-nak'h-nou), נַחֲנוּ (Nak'h-nóu), WE, both masculine and feminine.

Second Person.

Singular, אַתָּה (Ath-táh), masculine, אַתְּ (Ath't), feminine, THOU. Plural, אַתֶּם (Ath-tém), masculine; אַתֶּן (Ath-tén), אַתְּנָה (Ath-t-náh), feminine; YE.

Third Person.

Singular, הוּא (Hou), HE, הִיא (Hi), SHE.

* The pronunciation of 'Shurek' by the Jews is 'oo;' and this may have been the sound of the Greek 'ΟΥ.'

Plural, הֵמָּה (*Hem-máh*), הֵם (*Hem*), masculine ;
הֵנָּה (*Hen-náh*), הֵן (*Hen*), feminine, **THEY**.

הוּא is sometimes used by Moses for both genders ;
when it is feminine, it will be found pointed, הִוא
(*Hi*). This punctuation *implies* the Keri, הִיא .

POSSESSIVE PRONOUNS.

The *possessive* pronouns are formed by means of
certain *inseparable affixes* ; derived, for the most
part, from the *primitive*, or *separable pronouns*.

PRONOMINAL AFFIXES.

To a Noun Singular.

יְיָ	<i>my</i>	C. S.	} 1 Pers.
נוּנוּנוּ	<i>our</i>	C. P.	
ךָךָ	<i>thy</i>	M. S.	} 2 Pers.
ךָךָ	<i>thy</i>	F. S.	
כֶּם	<i>your</i>	M. P.	
כֶּן	<i>your</i>	F. P.	
וְהוּ	<i>his</i>	M. S.	} 3 Pers.
הָ	<i>her</i>	F. S.	
מֹמֹם	<i>their</i>	M. P.	
וְהוּ	<i>their</i>	F. P.	

To a Noun Plural.

יְיָ	<i>my</i>	יְכֶן	<i>your</i>
וְנוּ	<i>our</i>	וְיָו	<i>his</i>
ךָךָ	<i>thy</i>	ךָךָ	<i>her</i>
יְכֶן	<i>thy</i>	יְכֶם	<i>their</i>
יְכֶם	<i>your</i>	יְכֶן	<i>their</i>

Example of the noun masculine דָּבָר, *a word*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 Com.
דְּבָרָהּ her word.	דְּבָרוֹ his word.	דְּבָרְךָ thy word.	דְּבָרְךָ thy word.	דְּבָרִי my word.
דְּבָרָם their word.	דְּבָרָם their word.	דְּבָרְכֶם your word.	דְּבָרְכֶם your word.	דְּבָרֵנוּ our word.
דְּבָרֶיהָ her words.	דְּבָרָיו his words.	דְּבָרֶיךָ thy words.	דְּבָרֶיךָ thy words.	דְּבָרַי my words.
דְּבָרֵיהֶם their words.	דְּבָרֵיהֶם their words.	דְּבָרֵיכֶם your words.	דְּבָרֵיכֶם your words.	דְּבָרֵינוּ our words.

Example of the noun feminine תּוֹרָה, *a law*, with the pronominal affixes.

3 FEM.	3 MASC.	2 FEM.	2 MASC.	1 Com.
תּוֹרָתָהּ her law.	תּוֹרָתוֹ his law.	תּוֹרָתְךָ thy law.	תּוֹרָתְךָ thy law.	תּוֹרָתִי my law.
תּוֹרָתָם their law.	תּוֹרָתָם their law.	תּוֹרָתְכֶם your law.	תּוֹרָתְכֶם your law.	תּוֹרָתֵנוּ our law.
תּוֹרֹתֶיהָ her laws.	תּוֹרֹתָיו his laws.	תּוֹרֹתֶיךָ thy laws.	תּוֹרֹתֶיךָ thy laws.	תּוֹרֹתַי my laws.
תּוֹרֹתֵיהֶם their laws.	תּוֹרֹתֵיהֶם their laws.	תּוֹרֹתֵיכֶם your laws.	תּוֹרֹתֵיכֶם your laws.	תּוֹרֹתֵינוּ our laws.

Both the nouns and pronouns are declined by means of *prefixes*; the Hebrew having no cases, properly such, made by change of termination, as in the Greek and Latin.

Declination of the noun masculine סֵפֶר, *a book*.

סֵפֶר	a book.
שֶׁל-סֵפֶר	of a book.
לְסֵפֶר	to a book.
אֶת-סֵפֶר	a book.
הַסֵּפֶר	O book.
מִסֵּפֶר	from a book.
בְּסֵפֶר	in a book.

RELATIVE PRONOUNS.

The relative pronoun is אֲשֶׁר, *that, which, who*: it is of all numbers and genders.

DEMONSTRATIVE PRONOUNS.

Singular. Masculine, זֶה; feminine, זֹה; זוֹ; זאת; common, זֶה, זֹה; *this, that*.

Plural, אֵלֶּה, *THESE*.

הָ answers to the Greek *ὁ, ἡ, τὸ, a, the, this*; and also *ὅς, ἡ, ὅ; who, which, that*: as הַעֲלָמָה, *the, or a, virgin*; הַיּוֹם, *this day*; הַיּוֹלֵד, *the child that shall be born*.

It is regularly pointed with *Pathach*; and is then followed by *Double-Dawgesh*: as, הַגָּדוֹל (*hagh-ga-dhol*), 'the great:' but before letters incapable of receiving the Dawgesh it will take *Kametz*, as הָאָדָם, *the man*, or *Segol*, as הָעָרִים, *the cities*.

INTERROGATIVE PRONOUNS.

מִי (*miy*); *who, what person?*

מָה (*mah*), מַה, or מֶה, *which, or what things?*

NUMERALS.

Ordinals.

Fem.	Mas.	
ראשונה	ראשון	First.
שנית	שני	Second.
שלישית	שלישי	Third.
רביעית	רביעי	Fourth.
חמישית	חמישי	Fifth.
ששית	ששי	Sixth.
שביעית	שביעי	Seventh.
שמינית	שמיני	Eighth.
תשיעית	תשיעי	Ninth.
עשירית	עשירי	Tenth.

Cardinals.

Fem.	Mas.	
אחת	אחד	One.
שתים	שנים	Two.
שלוש	שלושה	Three.
ארבע	ארבעה	Four.
חמש	חמשה	Five.
שש	ששה	Six.
שבע	שבעה	Seven.
שמונה	שמונה	Eight.
תשע	תשעה	Nine.
עשרה	עשרה	} Ten.
	עשר	

שמונים ושמונה	Eighty-eight.
תשעים ותשע	Ninety-nine.
מאה	One hundred.
מאתים	Two hundred.
שלוש מאות	Three hundred.
אלף	One thousand.
אלפים	Two thousand.
שלושת אלפים	Three thousand.
רבו רבוא	} Ten thousand.
רבבה	
רבותים	Twenty thousand.
שלושים אלף	Thirty thousand.

אחד עשר	} Eleven.
אחת עשרה	
עשתי עשרה	} Twelve.
שני עשרה	
שנים עשרה	} Thirteen.
שלוש עשרה	
עשרים ושתים	Twenty-two.
שלושים ושלש	Thirty-three.
ארבעים וארבע	Forty-four.
חמשים וחמש	Fifty-five.
ששים ושש	Sixty-six.
שבעים ושבע	Seventy-seven.

OF THE HEBREW VERBS.

THE verbs have but ONE CONJUGATION, comprising seven voices; namely, KAL, or PAAL; PIEL; NIPHAL; PUAL; HIPHIL; HOPHAL, or HAPHAL; and HITH-PAEL.

The names of these voices (improperly called by the grammarians conjugations,) are derived from **לָעַד** (*paal*), the old paradigm of the verb; the first voice being more generally denominated **לָקַד**, that is, *light*; not burdened with any prefix.

KAL, or PAAL (**לָקַד** or **לָעַד**), is active; signifying simply to do: as, **לָמַד**, *he learned*.

PIEL (**לָעַד**), is an intensive form of *Kal*; signifying to do *diligently*. It is formed by changing the *Kametz* of Kal into *Khirik*, the *Pathach* into *Tsere*, and doubling the second radical; as, **לָמַד** (*limmedh*), *he learned diligently*.

NIPHAL (**לָעַד**), is the passive of Kal, signifying to be done. It is formed by prefixing **נִ**, and changing the *Kametz* of Kal into *Shewaw*: as, **נִלְמַד** (*nilmadh*), *he was taught*.

PUAL (**לָעַד**), is an intensive form of Niphal; signifying to be *diligently done*. It is formed by changing the *Kametz* of Kal into *Kibbutz*, and doubling the second radical: as, **לִמְדָּה** (*lummadh*), *he was diligently taught*.

HIPHIL (הִפְעִיל), signifies *to cause to do, or to be done*; and is formed by prefixing הִ (hi), to the preter of Kal, changing its *Kametz* into *Shewaw*, its *Pathach* into *Khirik*, and inserting *Yod* between the last two radicals: as, הִלְמִיד (hilmidh), *he caused to teach, or to be taught*.

HOPHAL,* or **HAPHAL** (הִפְעִיל), is the passive of Hiphil, signifying *to be caused to do, or to be done*. It is formed by prefixing הָ (ha), to the preter of Kal, and changing its *Kametz* into *Shewaw*: as, הָלַמַּד (halmad), *he was caused to teach, or to be taught*.

HITHPAEL (הִתְפַּעֵל), signifies *to act upon oneself; really, in pretence, or intensely*. It is formed by prefixing הִתְ (hith), to the preter of Kal, and changing its *Kametz* into *Pathach*, its *Pathach* into *Tsere*, and doubling the second radical: as, הִתְלַמַּד (hithlammedh), *he taught or pretended to teach himself, he made himself very learned*.

The root of the verb generally consists of three radical letters; the first being pointed with *Kametz*; the second usually with *Pathach*, sometimes with

* It is called 'Hophal,' because the Portuguese Jews pronounce the *Kametz* followed by *Shewaw* as a short O; a pronunciation which is rejected by the German Jews. The notion that one point should express two distinct sounds is unworthy of the Massorites; and the pronunciation is doubtless corrupt.

Tsere, and, on a few occasions, with *Hholem*: as, לָמַד, *to learn*; קָפַץ (Khaphets), *to bend*; קָטַן (Katon), *to be small*.

The verbs have *three moods*, Indicative, Imperative, and Infinitive; and *two tenses*, past and future; the participle active with the pronoun supplying the place of the present tense; and the *future* having the force, also, of the subjunctive and potential moods of the Latin.

CONJUGATION OF THE VERB לָמַד (LAMADH), TO LEARN.

KAL.

INDICATIVE MOOD.

PAST TENSE, *He Learned*.

FEM.	MASC.
(la-m-dháh) לָמַדָּה	(la-mádh) לָמַד He, she.
(la-mádh-t) לָמַדְתָּ	(la-mádh-ta) לָמַדְתָּ Thou.
	(la-mádh-tiy) לָמַדְתִּי I, M. and F.
	(la-m-dhoó) לָמַדְוּ They, M. and F.
(l-madh-tén) לָמַדְתֶּן	(l-madh-tém) לָמַדְתֶּם Ye.
	(la-mádh-noo) לָמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will Learn*.

(til-módh) תִּלְמַד	(yil-módh) יִלְמַד He, she.
(til-m-dhiy) תִּלְמַדִּי	(til-módh) תִּלְמַד Thou.

FEM.

(*til-mó-dh-nah*) תִּלְמַדְנָה
 (*til-mó-dh-nah*) תִּלְמַדְנָה

MASC.

(*el-módh*) אֶלְמַד I, M. and F.
 (*yil-m-dhóo*) יִלְמְדוּ They.
 (*til-m-dhóo*) תִּלְמְדוּ Ye.
 (*nil-módh*) נִלְמַד We, M. and F.

IMPERATIVE, *Learn.*

(*lim-dháy*) לִמְדִי (*l-módh*) לִמְד Thou.
 (*l-mó-dh-nah*) לִמְדְנָה (*lim-dhóo*) לִמְדוּ Ye.

INFINITIVE MOOD, *To Learn.*

(*l-módh*) לִמְד Construct form.
 (*la-módh*) לִמּוֹד Absolute form.

BENONI, OF PRESENT PARTICIPLE.

That-is-learning.

Fem. (*lo-m-dháh*) לִמְדָּה } (*lo-médh*) לִמֵּד Masc. Sing.
 Sing. (*lo-méd-heth*) לִמְדֶּת }
 Fem. pl. (*lo-m-dhóth*) לִמְדוֹת (*lo-m-dhím*) לִמְדִּים Masc. Plur.

PAOOL,* OF PAST PARTICIPLE.

That-has-been-learned.—That-has-been-taught.

F. S. (*l-moo-dháh*) לִמּוּדָה (*la-moódh*) לִמּוֹר Masc. Sing.
 F. P. (*l-moo-dhóth*) לִמּוּדוֹת (*l-moo-dhím*) לִמּוּדִים Masc. Plur.

PIEL.—*To learn diligently.*

INDICATIVE MOOD.

PAST TENSE, *He Learned.*

(*lim-m-dháh*) לִמְדָּה (*lim-médh*) לִמֵּד He, she.

* (לִמְדָּה.)

FEM.	MASC.
(li-mádh-t) לִמְדַתְּ	(lim-mádh-ta) לִמְדַתְּ Thou.
	(li-mádh-tiy) לִמְדַתִּי I, M. and F.
	(lim-m-dhóo) לִמְדוּ They, M. F.
(lim-madh-tén) לִמְדַתְּנָה	(lim-madh-tém) לִמְדַתְּם Ye.
	(lim-mádh-noo) לִמְדַנּוּ We, M. and F.

FUTURE TENSE, *Will diligently learn.*

(t-lam-médh) תִּלְמַדְ	(y-lam-médh) יִלְמַד He, she.
(t-lam-m-dhíy) תִּלְמַדִּי	(t-lam-médh) תִּלְמַדְּ Thou.
	(a-lam-médh) אִלְמַד I, M. and F.
(t-lam-mé-dh-nah) תִּלְמַדְנָה	(y-lam-m-dhóo) יִלְמַדוּ They.
(t-lam-mé-dh-nah) תִּלְמַדְנָה	(t-lam-m-dhóo) תִּלְמַדוּ Ye.
	(n-lam-médh) נִלְמַד I, M. and F.

IMPERATIVE MOOD, *Learn diligently.*

(lam-m-dhíy) לִמְדִּי	(lam-médh) לִמְדְּ Thou.
(lam-mé-dh-nah) לִמְדְנָה	(lam-m-dhóo) לִמְדוּ Ye.

INFINITIVE, *To diligently learn.*

(lam-médh) לִמְד

PARTICIPLE, *That-is-diligently-learning.*

Sing. { (m-lam-m-dháh) מִלְמַדְהָ } (m-lam-médh) מִלְמַד Sing.	
(m-lam-méd-heth) מִלְמַדֶּת }	
Pl. (m-lam-m-dhoth) מִלְמַדוֹת (m-lam-m-dhím) מִלְמַדִּים Plural.	

NIPHAL.—*To be Learned or Taught.*

INDICATIVE MOOD.

PAST TENSE, *Was Taught.*

(nil-m-dháh) נִלְמַדָּה	(nil-mádh) נִלְמַד He, she.
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FEM.	MASC.
(<i>nil-mádh-t</i>) גִּלְמַדְתְּ	(<i>nil-mádh-ta</i>) גִּלְמַדְתָּ <i>Thou.</i>
	(<i>nil-mádh-tiy</i>) גִּלְמַדְתִּי <i>I, M. and F.</i>
	(<i>nil-m-dhóo</i>) גִּלְמַדּוּ <i>They, M. F.</i>
(<i>nil-madh-tén</i>) גִּלְמַדְתֶּן	(<i>nil-madh-tém</i>) גִּלְמַדְתֶּם <i>Ye.</i>
	(<i>nil-mádh-noo</i>) גִּלְמַדְנוּ <i>We, M. and F.</i>

FUTURE TENSE, *Will be Taught.*

(<i>til-la-médh</i>) תִּלְמַד	(<i>yil-la-médh</i>) יִלְמַד <i>He, she.</i>
(<i>til-la-m-dhíy</i>) תִּלְמַדִּי	(<i>til-la-médh</i>) תִּלְמַדְתָּ <i>Thou.</i>
	(<i>El-la-médh</i>) אִלְמַד <i>I, M. and F.</i>
(<i>til-la-mé-dh-nah</i>) תִּלְמַדְנָה	(<i>yil-la-m-dhóo</i>) יִלְמַדּוּ <i>They.</i>
(<i>til-la-mé-dh-nah</i>) תִּלְמַדְנָה	(<i>til-la-m-dhóo</i>) תִּלְמַדּוּ <i>Ye.</i>
	(<i>nil-la-médh</i>) נִלְמַד <i>We, M. and F.</i>

IMPERATIVE, *Be Taught.*

(<i>hil-la-m-dhíy</i>) הִלְמַדִּי	(<i>hil-la-médh</i>) הִלְמַדְתָּ <i>Thou.</i>
(<i>hil-la-mé-dh-nah</i>) הִלְמַדְנָה	(<i>hil-la-m-dhóo</i>) הִלְמַדּוּ <i>Ye.</i>

INFINITIVE, *To be Taught.*

(hil-la-médh) הִלְמַד

PARTICIPLE, *That is being Taught ; or, That is going to be Taught.*

Sing. {	(<i>nil-ma-dháh</i>) נִלְמַדָּה	}	(<i>nil-mádh</i>) נִלְמַד <i>Masc. Sing.</i>
	(<i>nil-méd-heth</i>) נִלְמַדְתָּ		
Plur. (<i>nil-ma-dhóth</i>)	נִלְמַדּוֹת	(<i>nil-ma-dhím</i>)	נִלְמַדִּים <i>Masc. Plur.</i>

PUAL.—*To be diligently Taught.*

INDICATIVE MOOD.

PAST TENSE, *Was diligently Taught.*

(<i>lum-m-dháh</i>) לְמַדָּה	(<i>lum-mádh</i>) לְמַד <i>He, she.</i>
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FEM.	MASC.
(lum-màdh-t) לְמַדְתְּ	(lum-màdh-ta) לְמַדְתָּ Thou.
	(lum-màdh-tiy) לְמַדְתִּי I.
	(lum-m-dhòo) לְמַדְתִּי They.
(lum-madh-tèn) לְמַדְתֶּן	(lum-madh-tèm) לְמַדְתֶּם Ye.
	(lum-màdh-noo) לְמַדְנוּ We.

FUTURE TENSE, *Will be diligently Taught.*

(t-lum-màdh) תְּלַמְדְּ	(y-lum-màdh) יְלַמְדְּ He, she.
(t-lum-m-dhìy) תְּלַמְדִּי	(t-lum-madh) תְּלַמְדְּ Thou.
	(a-lum-màdh) אֲלַמְדְּ I.
(t-lum-màdh-nah) תְּלַמְדְּנָה	(y-lum-m-dhòo) יְלַמְדוּ They.
(t-lum-màdh-nah) תְּלַמְדְּנָה	(t-lum-m-dhòo) תְּלַמְדוּ Ye.
	(n-lum-màdh) נְלַמְדְּ We.

IMPERATIVE. *It has none.*INFINITIVE, *To be diligently taught.*

(lum-mòdh) לְמוֹד

PARTICIPLE, *That is being diligently taught; or, That is going to be diligently taught.*

(m-lum-ma-dhàh) מְלַמְדָּה	}	(m-lum-màdh) מְלַמֵּד	Sing.
(m-lum-mèd-heth) מְלַמֶּדֶת			
(m-lum-ma-dhòth) מְלַמְדוֹת		(m-lum-ma-dhìm) מְלַמְדִּים	Pl.

HIPHIL.—*To cause to learn; or, To be taught.*

INDICATIVE MOOD.

PAST TENSE, *He caused to teach, &c.*

(hil-mìd-hah) הִלְמִידָה	(hil-mìdh) הִלְמִיד He, She.
(hil-màdh-t) הִלְמִידְתְּ	(hil-màdh-ta) הִלְמִידְתָּ Thou.

FEM.

MASC.

(hil-màdh-tiy) הִלְמַדְתִּי I, M. and F.

(hil-mid-hu) הִלְמִדוּ They, M. and F.

(hil-madh-tèn) הִלְמַדְתָּן Ye.

(hil-màdh-noo) הִלְמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will cause to learn, &c.*

(tal-mìdh) תִּלְמִיד He, She.

(tal-mid-hiy) תִּלְמִידִי Thou.

(al-mìdh) אִלְמִיד I, M. and F.

(tal-mè-dh-nah) תִּלְמַדְנָה They.

(tal-mè-dh-nah) תִּלְמַדְנָה Ye.

(nal-midh) נִלְמִיד We, M. and F.

IMPERATIVE, *Cause to learn, &c.*

(hal-mid-hiy) הִלְמִדִּי Thou.

(hal-mè-dh-nah) הִלְמַדְנָה Ye.

INFINITIVE, *To cause to learn, &c.*

(hal-mìdh) הִלְמִיד

PARTICIPLE, *That is causing to learn, &c.*

Sing. { (mal-mid-hàh) מִלְמִידָה } (mal-mìdh) מִלְמִיד Sing.

{ (mal-mèd-heth) מִלְמִדָּת }

Pl. (mal-mid-hòth) מִלְמַדּוֹת (mal-mid-hím) מִלְמִידִים Plur.

HAPHAL, or HOPHAL.—*To be caused to learn, &c.*

INDICATIVE MOOD.

PAST TENSE, *He was caused to learn, &c.*

(hal-m-dhàh) הִלְמְדָה He, She.

(hal-màdh) הִלְמַד

* Or, הִלְסַד (ha-l-màdh), &c. It is also pointed with 'Kibbutz;' as, הִלְסַד (hul-màdh).

FEM.	MASC.
(<i>hal-màdh-t</i>) הִלְמַדְתְּ	(<i>hal-màdh-ta</i>) הִלְמַדְתָּ Thou.
	(<i>hal-màdh-tiy</i>) הִלְמַדְתִּי I.
	(<i>hal-m-dhòo</i>) הִלְמַדְו They, M. and F.
(<i>hal-màdh-tèn</i>) הִלְמַדְתֶּן	(<i>hal-màdh-tèm</i>) הִלְמַדְתֶּם Ye.
	(<i>hal-màdh-noo</i>) הִלְמַדְנוּ We, M. and F.

FUTURE TENSE, *Shall or will be caused to learn, &c.*

(<i>tal-màdh</i>) תִּלְמַד	(<i>yal-màdh</i>) יִלְמַד He, She.
(<i>tal-m-dhìy</i>) תִּלְמַדִּי	(<i>tal-màdh</i>) תִּלְמַדְתָּ Thou.
	(<i>al-màdh</i>) אִלְמַד I, M. and F.
(<i>tal-màdh-nah</i>) תִּלְמַדְנָה	(<i>yal-m-dhòo</i>) יִלְמַדוּ They.
(<i>tal-màdh-nah</i>) תִּלְמַדְנָה	(<i>tal-m-dhòo</i>) תִּלְמַדְו Ye.
	(<i>nal-màdh</i>) נִלְמַד We, M. and F.

IMPERATIVE. *It has none.*

INFINITIVE, *To be caused to learn, &c.*

(*hal-medh*) הִלְמַד

PARTICIPLE, *That is being caused to learn, &c.*

Sing. {	(<i>mal-mad-hàh</i>) מְלַמְּדָה	}	(<i>mal-màdh</i>) מְלַמֵּד Sing.
	(<i>mal-mèd-heth</i>) מְלַמְּדֵת		
Pl.	(<i>mal-mad-hòth</i>) מְלַמְּדוֹת	(<i>mal-mad-hìim</i>) מְלַמְּדִים	Pl.

HITHPAEL.—*To teach oneself, &c.*

INFINITIVE MOOD.

PAST TENSE, *He taught himself, &c.*

(*hith-lam-m-dhàh*) הִתְלַמְּדָה (hith-lam-mèdh) הִתְלַמְּדָה He, She.

FEM.

MASC.

- (*hith-lam-màdh-t*) הִתְלַמְּדָתְּ *Thou.*
 (*hith-lam-màdh-tiy*) הִתְלַמְּדָתִי *I, M. & F.*
 (*hith-lam-m-dhòo*) הִתְלַמְּדוּ *They, M. & F.*
 (*hith-lam-madh-tèn*) הִתְלַמְּדַתֶּן *Ye.*
 (*hith-lam-màdh-noo*) הִתְלַמְּדְנוּ *We, M. & F.*

FUTURE TENSE, *Will teach himself.*

- (*tith-lam-mèdh*) יִתְלַמְּד *He, She.*
 (*tith-lam-m-dhìy*) תִּתְלַמְּדִי *Thou.*
 (*eth-lam-mèdh*) אֶתְלַמְּד *I, M. and F.*
 (*tith-lam-mè-dh-nah*) יִתְלַמְּדְנָה *They.*
 (*tith-lam-mè-dh-nah*) תִּתְלַמְּדְנָה *Ye.*
 (*nith-lam-mèdh*) נִתְלַמְּד *We, M. and F.*

IMPERATIVE, *Teach thyself, &c.*

- (*hith-lam-m-dhìy*) הִתְלַמְּדִי *Thou.*
 (*hith-lam-mè-dh-nah*) הִתְלַמְּדְנָה *Ye.*

INFINITIVE, *To teach oneself.*

(hith-lam-mèdh) הִתְלַמְּד

PARTICIPLE, *That is teaching himself.*

- (*mith-lam-m-dhàh*) מִתְלַמְּדָה } (*mith-lam-mèdh*) מִתְלַמְּד *Sing.*
 (*mith-lam-mèd-heth*) מִתְלַמְּדָת }
 (*mith-lam-m-dhòth*) מִתְלַמְּדוֹת } (*mith-lam-m-dhim*) מִתְלַמְּדִים *Plur.*

OBSERVATIONS.

The final י of the first person singular preter is sometimes, though rarely, dropt : as, מְשִׁיתָהוּ for מְשִׁיתִּיהוּ, ‘*I drew him out*’ (Exod. ii. 10).

In the future and imperative of Kal, ו is frequently found between the two last radicals of the word : as, יִלְמֹד for יִלְמַד; לְמֹד for לְמַד.

The ו of the Benoni participle of Kal is frequently omitted : as, לֹמֵד for לֹמֶד.

In the third person masculine plural future, as | paragogic is often postfixed to the final ו ; so this ו is sometimes dropt, and the נ retained : as, יִרְיֶבְּן for יִרְיִבֹּן, ‘*they shall strive*’ (Exod. xxi. 18).

The final ה of the third person feminine plural future is frequently dropt ; and, more rarely, it is omitted in the second person feminine plural future : as תִּבְלַעְנָהּ for תִּבְלַעְנֶהּ, ‘*they swallowed up*.’ (Gen. xli. 24).

The ה of the second person feminine plural imperative is sometimes dropt : as, שְׁמַעְיָ (hear ye), for שְׁמַעְנָהּ (Gen. iv. 23).

In Hiphil, as the characteristic י is used only in three words of the past tense, so it is often omitted in all words of that conjugation : as, יִלְמֹד for יִלְמִיד, ‘*he will cause to learn*.’

In Hithpael the characteristic ת is transposed, and placed after the first radical, in words beginning

with ש or ם : as, הִשְׁתַּמֵּר 'he kept himself,' for הִתְשַׁמֵּר, from שָׁמַר 'to keep;' and in verbs beginning with צ, ת, is not only transposed, but changed into ט : as, נִצְטַדֵּק 'we will justify ourselves,' for נִתְצַדֵּק (Gen. xliv. 16), from צָדַק 'to justify.'

The second person masculine plural preter sometimes drops its כ before a suffix : as, צִמְתָּנִי, for צִמְתְּכֵנִי, from צִמַּח.

The ן is dropped from the first person plural preter, and from the third person plural preter and future, before the suffix הוּ : as, אָבִלְנָהוּ for אָבִלְנוּהוּ.

PARAGOGIC LETTERS.

These are ה, ך, and י. They are postfixed to certain persons of the verb, and are always emphatic, or intensive. ה is postfixed to, 1. The second person masculine singular preter; 2. The first person singular future; 3. The first person plural future; 4. The second person masculine singular imperative. ך is postfixed, 1, To the third person plural preter; 2, To the second person feminine singular future; 3, To the second and third persons masculine plural future. י is postfixed to the feminine singular of the participle; and sometimes to the feminine plural of nouns. It is also found between two nouns in a state of construction. ן is sometimes postfixed to nouns; and ך to particles.

DEFECTIVE VERBS.

These are of three kinds. 1. Those defective in the first radical, י, or נ, called defective *Pe-Yod*, defective *Pe-Nun*; those defective in the second radical, ו or י, called defective *Ain-Vau*, defective *Ain-Yod*; and those defective in the third radical, or defective *Lamed-Hhe*.

Verbs defective *Pe-Yod* drop the *Yod* in the future, imperative, and infinitive of Kal; in the preter of *Piel* and *Pual*; and in *Niphal*, *Hiphil*, and *Haphal*, they change the *Yod* into ו or י: as from יָשַׁב to dwell; יָשַׁב or יָשַׁב, for יֵשֶׁב; נוֹשֵׁב for יֵנוֹשֵׁב. They form the construct infinitive in ת, dropping the י: as, יֹשֵׁב, יֹשְׁבָה to dwell.

Verbs defective *Pe-Nun* drop the *Nun* in the future and imperative of Kal; in the preter of *Piel*, *Pual*, and *Niphal*; and throughout *Hiphil* and *Haphal*: as, נָנַח to urge; יִנְּוֹשׁ for יִנְּוֹשׁ. They form the construct infinitive as verbs defective *Pe-Yod*: נִנְּוֹשׁ, נִנְּוֹשָׁה.

With respect to the verbs defective *Ain-Vau* and *Ain-Yod*, it seems that these verbs have, properly speaking, only two radical letters; but frequently insert ו, י, or י, between the radicals; or ו before the first radical; or double the last radical; or change the ו of the future into י.

Verbs defective *Lamed-Hhe* drop the last radical before a servile letter; or change it into *Yod*; or before a servile ה into ת: they drop the last

radical in the *future* and *Imperative*; and form the construct Infinitive in **וֹת**.

Several verbs with **ס** for their last radical sometimes drop it; and others of these verbs form their Infinitive in **וֹת**, like verbs in **ה**.

Some verbs are doubly defective: chiefly those which have **י** or **נ** for the first radical, and **ה** for the last.

REDUPLICATE VERBS, OR CONJUGATIONS.

These are derived from simple verbs, by doubling the last radical, or the two last of their radical letters; but reduplicate verbs, derived from simple verbs in **ה**, are formed by the doubling the radical, or two radicals preceding the **ה**. As, **אָמַל** 'to wither'; Pual, **אָמַלְל**, 'to be withered.'

Pluriliterals, or Quadriliterals, are verbs which, though not reduplicates, consist of more than three radical letters: as, **כִּרְכַּל**, 'to gird.' They are of rare occurrence, and are conjugated regularly.

The changes which the *vowel-points* undergo in the various kinds of verbs, and as regulated by the occurrence of *guttural letters*, the addition of *syllabic*, or *asyllabic augments*, or the rejection of a letter where the second and third radicals are alike, are exemplified in the following tables.

The student will soon be master of these changes, by comparing the different voices of the verb **לָמַד** with the correspondent voices of the verbs set out in these tables.

PARADIGM OF VERBS IN KAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 7.
Sing. 3 m.	הָמַל	עָמַד	זָעָה	שָׁמַע	נָגַשׁ	סָב
3 f.	הָמַלְחָה	עָמַדְהָ	זָעָהָ	שָׁמַעְהָ	נָגַשְׁתָּהּ	סָבְחָהּ
2 m.	הָמַלְתָּ	עָמַדְתָּ	זָעָתָהּ	שָׁמַעְתָּ	נָגַשְׁתָּ	סָבַחְתָּ
2 f.	הָמַלְתְּ	עָמַדְתְּ	זָעָתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	סָבַחְתְּ
1 com.	הָמַלְתִּי	עָמַדְתִּי	זָעָתִי	שָׁמַעְתִּי	נָגַשְׁתִּי	סָבַחְתִּי
Plur. 3 com.	הָמַלּוּ	עָמַדּוּ	זָעָהוּ	שָׁמַעוּ	נָגַשׁוּ	סָבּוּ
2 m.	הָמַלְתֶּם	עָמַדְתֶּם	זָעָתֶם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	סָבַחְתֶּם
2 f.	הָמַלְתֶּן	עָמַדְתֶּן	זָעָתֶן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	סָבַחְתֶּן
1 com.	הָמַלְנוּ	עָמַדְנוּ	זָעָנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	סָבַחְנוּ
Inf. abs.	הַמּוֹלֵל	עֹמֵד	זֹעָה	שׁוֹמֵעַ	נֹגֵשׁ	סֹבֵב
Inf. const.	הַמּוֹלֵל	עֹמֵד	זֹעָה	שׁוֹמֵעַ	נֹגֵשׁ	סֹבֵב
IMPERATIVE.						
Sing. m.	הָמַל	עֲמֹד	זָעִי	שָׁמַע	נָשׁ	סָב
f.	הָמַלִּי	עֲמִדִּי	זָעִי	שָׁמַעִי	נָשִׁי	סָבִי
Plur. m.	הָמַלּוּ	עֲמִדּוּ	זָעִהוּ	שָׁמַעוּ	נָשׁוּ	סָבּוּ
f.	הָמַלְנָה	עֲמִדְנָה	זָעִהנָה	שָׁמַעְנָה	נָשְׁנָה	סָבְנָה
FUTURE.						
Sing. 3 m.	יִהְיֶה	יִעֲמֹד	יִזְעֹה	יִשְׁמַע	יִנָּגֵשׁ	יִסָּב
3 f.	תִּהְיֶה	תִּעֲמֹד	תִּזְעֹה	תִּשְׁמַע	תִּנָּגֵשׁ	תִּסָּב
2 m.	תִּהְיֶה	תִּעֲמֹד	תִּזְעֹה	תִּשְׁמַע	תִּנָּגֵשׁ	תִּסָּב
2 f.	תִּהְיֶה	תִּעֲמֹדִי	תִּזְעֹהִי	תִּשְׁמַעִי	תִּנָּגֵשִׁי	תִּסָּבִי
1 com.	יִהְיֶה	יִעֲמֹד	יִזְעֹה	יִשְׁמַע	יִנָּגֵשׁ	יִסָּב
Plur. 3 m.	יִהְיֶה	יִעֲמִדּוּ	יִזְעֹהוּ	יִשְׁמַעוּ	יִנָּגֵשׁוּ	יִסָּבּוּ
3 f.	תִּהְיֶה	תִּעֲמִדְנָה	תִּזְעֹהנָה	תִּשְׁמַעְנָה	תִּנָּגֵשְׁנָה	תִּסָּבְנָה
2 m.	תִּהְיֶה	תִּעֲמִדּוּ	תִּזְעֹהוּ	תִּשְׁמַעוּ	תִּנָּגֵשׁוּ	תִּסָּבּוּ
2 f.	תִּהְיֶה	תִּעֲמִדְנָה	תִּזְעֹהנָה	תִּשְׁמַעְנָה	תִּנָּגֵשְׁנָה	תִּסָּבְנָה
1 com.	יִהְיֶה	יִעֲמֹד	יִזְעֹה	יִשְׁמַע	יִנָּגֵשׁ	יִסָּב
Fut. apoc.	—	—	—	—	—	—
Part. act.	הַמּוֹלֵל	עֹמֵד	זֹעָה	שׁוֹמֵעַ	נֹגֵשׁ	סֹבֵב
pass.	הַמּוֹלֵל	עֹמֵד	זֹעָה	שׁוֹמֵעַ	נֹגֵשׁ	סֹבֵב

PARADIGM OF VERBS IN PIEL.

	Regular	Verb.	Verb.	Verb.	Verb.	Verb.
PRETER.	Verb.	1 gutt.	2 gutt.	3 gutt.	5 init.	דד.
Sing. 3 m.	הִשָּׁלַח	עָמַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוְבַּב
2 f.	הִשָּׁלַחַת	regular.	בָּרַחַת	שָׁמַעַת	regular.	סִוְבַּבַּת
2 m.	הִשָּׁלַחְתָּ		בָּרַחְתָּ	שָׁמַעְתָּ		סִוְבַּבְתָּ
2 f.	הִשָּׁלַחְתְּ		בָּרַחְתְּ	שָׁמַעְתְּ		סִוְבַּבְתְּ
1 com.	הִשָּׁלַחְתִּי		בָּרַחְתִּי	שָׁמַעְתִּי		סִוְבַּבְתִּי
Plur. 3 com.	הִשָּׁלְחוּ		בָּרְחוּ	שָׁמְעוּ		סִוְבְּבוּ
2 m.	הִשָּׁלַחְתֶּם		בָּרַחְתֶּם	שָׁמַעְתֶּם		סִוְבַּבְתֶּם
2 f.	הִשָּׁלַחְתֶּן		בָּרַחְתֶּן	שָׁמַעְתֶּן		סִוְבַּבְתֶּן
1 com.	הִשָּׁלַכְנוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סִוְבַּכְנוּ
INFINITIVE.	הִשָּׁלַח	עָמַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוְבַּב
IMPERATIVE.						
Sing. m.	הִשָּׁלַח	עָמַד	בָּרַח	שָׁמַע	נָגַשׁ	סִוְבַּב
f.	הִשָּׁלְחִי		בָּרְחִי	שָׁמְעִי	&c.	סִוְבְּבִי
Plur. m.	הִשָּׁלְחוּ	reg.	בָּרְחוּ	שָׁמְעוּ		סִוְבְּבוּ
f.	הִשָּׁלְחֵנָה		בָּרַחְנָה	שָׁמַעְנָה		סִוְבַּכְנָה
FUTURE.						
Sing. 3 m.	יִהְיֶה	יַעֲמֹד	יִבְרַח	יִשְׁמַע	יִנָּגֵשׁ	יִסֻּבֵּב
3 f.	תִּהְיֶה		תִּבְרַח	תִּשְׁמַע	&c.	תִּסֻּבֵּב
2 m.	תִּהְיֶה		תִּבְרַח	תִּשְׁמַע		תִּסֻּבֵּב
2 f.	תִּהְיֶינָה	regular.	תִּבְרַחְנָה	תִּשְׁמַעְנָה		תִּסֻּבֵּבְנָה
1 com.	יִהְיֶה		יִבְרַח	יִשְׁמַע		יִסֻּבֵּב
Plur. 3 m.	יִהְיֶינָה		יִבְרַחוּ	יִשְׁמְעוּ		יִסֻּבְּבוּ
3 f.	תִּהְיֶינָה		תִּבְרַחְנָה	תִּשְׁמַעְנָה		תִּסֻּבְּבְנָה
2 m.	תִּהְיֶינָה		תִּבְרַחוּ	תִּשְׁמְעוּ		תִּסֻּבְּבוּ
2 f.	תִּהְיֶינָה		תִּבְרַחְנָה	תִּשְׁמַעְנָה		תִּסֻּבְּבְנָה
1 com.	יִהְיֶה		יִבְרַח	יִשְׁמַע		יִסֻּבֵּב
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִהְשָׁלֵךְ	מֵעָמֵד	מִבָּרֵחַ	מִשְׁמָע	מִנָּגֵשׁ	מִסֻּבֵּב

PARADIGM OF VERBS IN NIPHAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
Sing. 3 m.	הִשָּׁל	הִשְׁמַד	הִזְעָה	הִשְׁמַע	הִנָּשׂ	הִסָּב
3 f.	הִשְׁלָחַ	הִשְׁמַדָּה	הִזְעָהּ	הִשְׁמַעָה	הִנָּשָׁה	הִסָּבָה
2 m.	הִשְׁלַחְתָּ	הִשְׁמַדְתָּ	הִזְעָהְתָּ	הִשְׁמַעְתָּ	הִנָּשִׂיתָ	הִסָּבִיתָ
2 f.	הִשְׁלַחְתְּ	הִשְׁמַדְתְּ	הִזְעָהְתְּ	הִשְׁמַעְתְּ	הִנָּשִׂיתְּ	הִסָּבִיתְּ
1 com.	הִשְׁלַחְתִּי	הִשְׁמַדְתִּי	הִזְעָהְתִּי	הִשְׁמַעְתִּי	הִנָּשִׂיתִי	הִסָּבִיתִי
Plur. 3 com.	הִשְׁלִיחוּ	הִשְׁמַדוּ	הִזְעִיחוּ	הִשְׁמַעוּ	הִנָּשׂוּ	הִסָּבּוּ
2 m.	הִשְׁלַחְתֶּם	הִשְׁמַדְתֶּם	הִזְעָהְתֶּם	הִשְׁמַעְתֶּם	הִנָּשִׂיתֶם	הִסָּבִיתֶם
2 f.	הִשְׁלַחְתֶּן	הִשְׁמַדְתֶּן	הִזְעָהְתֶּן	הִשְׁמַעְתֶּן	הִנָּשִׂיתֶן	הִסָּבִיתֶן
1 com.	הִשְׁלַחְנוּ	הִשְׁמַדְנוּ	הִזְעָהְנוּ	הִשְׁמַעְנוּ	הִנָּשִׂינוּ	הִסָּבִינוּ
INFINITIVE.	הִשְׁלֹחַ	הִשְׁמֹד	הִזְעָה	הִשְׁמַע	הִנָּשׂ	הִסָּב
IMPERATIVE.						
Sing. m.	הִשְׁלֹחַ	הִשְׁמֹד	הִזְעָה	הִשְׁמַע	הִנָּשׂ	הִסָּב
f.	הִשְׁלִיחִי	הִשְׁמֹדִי	הִזְעָהּ	הִשְׁמַעִי	הִנָּשִׂי	הִסָּבִי
Plur. m.	הִשְׁלִיחוּ	הִשְׁמֹדוּ	הִזְעִיחוּ	הִשְׁמַעוּ	הִנָּשׂוּ	הִסָּבּוּ
f.	הִשְׁלִיחֶנּוּ	הִשְׁמֹדֶנּוּ	הִזְעִיחֶנּוּ	הִשְׁמַעֶנּוּ	הִנָּשִׂינֶנּוּ	הִסָּבִינֶנּוּ
FUTURE.						
Sing. 3 m.	יִשְׁלַח	יִשְׁמַד	יִזְעַח	יִשְׁמַע	יִנָּשֵׂא	יִסָּב
3 f.	תִּשְׁלַח	תִּשְׁמַד	תִּזְעַח	תִּשְׁמַע	תִּנָּשֵׂא	תִּסָּב
2 m.	תִּשְׁלַחְךָ	תִּשְׁמַדְךָ	תִּזְעַחְךָ	תִּשְׁמַעְךָ	תִּנָּשֵׂאְךָ	תִּסָּבְךָ
2 f.	תִּשְׁלַחְכִּי	תִּשְׁמַדְכִּי	תִּזְעַחְכִּי	תִּשְׁמַעְכִּי	תִּנָּשֵׂאִי	תִּסָּבִי
1 com.	יִשְׁלַחְנוּ	יִשְׁמַדְנוּ	יִזְעַחְנוּ	יִשְׁמַעְנוּ	יִנָּשֵׂאוּ	יִסָּבּוּ
Plur. 3 m.	יִשְׁלַחוּ	יִשְׁמַדּוּ	יִזְעַחוּ	יִשְׁמַעוּ	יִנָּשֵׂאוּ	יִסָּבּוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁמַדְנָה	תִּזְעַחְנָה	תִּשְׁמַעְנָה	תִּנָּשֵׂאְנָה	תִּסָּבִינָה
2 m.	תִּשְׁלַחְכֶּם	תִּשְׁמַדְכֶּם	תִּזְעַחְכֶּם	תִּשְׁמַעְכֶּם	תִּנָּשֵׂאְכֶם	תִּסָּבִיכֶם
2 f.	תִּשְׁלַחְכֶּן	תִּשְׁמַדְכֶּן	תִּזְעַחְכֶּן	תִּשְׁמַעְכֶּן	תִּנָּשֵׂאְכֶן	תִּסָּבִיכֶן
1 com.	יִשְׁלַחוּ	יִשְׁמַדּוּ	יִזְעַחוּ	יִשְׁמַעוּ	יִנָּשֵׂאוּ	יִסָּבּוּ
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	הִשְׁלֹחַ	הִשְׁמֹד	הִזְעָה	הִשְׁמַע	הִנָּשֵׂא	הִסָּב

PARADIGM OF VERBS IN NIPHAL.

Verb. ִinit.	Verb. ִinit.	Verb. ִmed.	Verb. ִmed.	Verb. ִfinal.	Verb. ִfinal.
נִאָקַל	נִשָּׁב	נִקְוֹם	נִבְּוִן	נִמְצָא	נִגְלָה
like first lett. gutt.	נִשָּׁבַח	נִקְוָה	like נִקְוֹם	נִמְצָאָה	נִגְלָתָה
	נִשָּׁבְתָה	נִקְוֹמוֹת		נִמְצָאֶת	נִגְלִיתָ
	נִשָּׁבְתִּי	נִקְוֹמוֹתִי		נִמְצָאֶתִי	נִגְלִיתִי
	נִשָּׁבִי	נִקְוָמוֹ		נִמְצָאֻ	נִגְלוּ
	נִשָּׁבְתֶּם	נִקְוֹמוֹתֶם		נִמְצָאֶתֶם	נִגְלִיתֶם
	נִשָּׁבְתֶּן	נִקְוֹמוֹתֶן		נִמְצָאֻן	נִגְלִיתֶן
נִאָקַל	נִשָּׁבֻ	נִקְוָמוֹ		נִמְצָאֻ	נִגְלִיֻּ
נִאָקַל	נִשָּׁבָה	נִקְוָם	נִבְּוִן	נִמְצָאָה	נִגְלָתָה
	נִשָּׁבְהָ	נִקְוָם	נִבְּוִן	נִמְצָאָה	נִגְלָתָה
	נִשָּׁבְכִי	נִקְוָמִי	like נִבְּוִן	נִמְצָאָהִי	נִגְלִיִּי
	נִשָּׁבְכוּ	נִקְוָמוֹ		נִמְצָאָהוּ	נִגְלוּ
	נִשָּׁבְכֶנָּה	נִקְוָמֶנָּה	נִקְוָם	נִמְצָאָנָה	נִגְלִינָה
נִאָקַל	נִשָּׁבִי	נִקְוָם	נִבְּוִן	נִמְצָאָה	נִגְלָה
as נִקְוָם	נִשָּׁבְתִּי	נִקְוָם	like the last.	נִמְצָאָה	נִגְלָה
	נִשָּׁבְתִּי	נִקְוָם		נִמְצָאָה	נִגְלָה
	נִשָּׁבְתִּי	נִקְוָם		נִמְצָאָהִי	נִגְלִיִּי
	נִשָּׁבְתִּי	נִקְוָם		נִמְצָאָהִי	נִגְלִיִּי
	נִשָּׁבְתִּי	נִקְוָמוֹ		נִמְצָאָהִי	נִגְלוּ
	נִשָּׁבְתִּי	נִקְוָמֶנָּה		נִמְצָאָהִי	נִגְלִינָה
	נִשָּׁבְתִּי	נִקְוָמוֹ		נִמְצָאָהִי	נִגְלוּ
	נִשָּׁבְתִּי	נִקְוָמֶנָּה		נִמְצָאָהִי	נִגְלִינָה
	נִשָּׁבְתִּי	נִקְוָם		נִמְצָאָהִי	נִגְלָה
—	—	—	—	—	נִגְלִיֻּ
נִאָקַל	נִשָּׁב	נִקְוָם	נִבְּוִן	נִמְצָאָה	נִגְלָה

PARADIGM OF VERBS IN PUAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 6.
Sing. 3 m.	רָפַל	רָפַד	רָפַח	רָפַע	רָפַשׁ	סִוֵּב
3 f.	רָפְלָה		רָפְחָה	רָפְעָה		סִוֵּבָה
2 m.	רָפַלְתָּ	regular.	רָפַחְתָּ	רָפַעְתָּ	regular.	סִוֵּבְתָּ
2 f.	רָפַלְתְּ		רָפַחְתְּ	רָפַעְתְּ		סִוֵּבְתְּ
1 com.	רָפַלְתִּי		רָפַחְתִּי	רָפַעְתִּי		סִוֵּבְתִּי
Plur. 3 com.	רָפְלוּ		רָפְחוּ	רָפְעוּ		סִוֵּבוּ
2 m.	רָפַלְתֶּם		רָפַחְתֶּם	רָפַעְתֶּם		סִוֵּבְתֶּם
2 f.	רָפַלְתֶּן		רָפַחְתֶּן	רָפַעְתֶּן		סִוֵּבְתֶּן
1 com.	רָפַלְנוּ		רָפַחְנוּ	רָפַעְנוּ		סִוֵּבְנוּ
INFINITIVE.	רָפַל	רָפַד	רָפַח	רָפַע	רָפַשׁ	סִוֵּב
IMPERATIVE.	None.					
Sing. m.						
f.						
Plur. m.						
f.						
FUTURE.						
Sing. 3 m.	יִרְפַּל	יִרְפַּד	יִרְפַּח	יִרְפַּע	יִרְפַּשׁ	יִסְוֶב
3 f.	יִרְפְּלָה		יִרְפְּחָה	יִרְפְּעָה		יִסְוֶבָה
2 m.	יִרְפַּלְתָּ	&c.	יִרְפַּחְתָּ	יִרְפַּעְתָּ	&c.	יִסְוֶבְתָּ
2 f.	יִרְפַּלְתְּ		יִרְפַּחְתְּ	יִרְפַּעְתְּ		יִסְוֶבְתְּ
1 com.	יִרְפַּלְתִּי		יִרְפַּחְתִּי	יִרְפַּעְתִּי		יִסְוֶבְתִּי
Plur. 3 m.	יִרְפְּלוּ		יִרְפְּחוּ	יִרְפְּעוּ		יִסְוֶבוּ
3 f.	יִרְפְּלָנָה		יִרְפְּחָנָה	יִרְפְּעָנָה		יִסְוֶבְנָה
2 m.	יִרְפַּלְתֶּם		יִרְפַּחְתֶּם	יִרְפַּעְתֶּם		יִסְוֶבְתֶּם
2 f.	יִרְפַּלְתֶּן		יִרְפַּחְתֶּן	יִרְפַּעְתֶּן		יִסְוֶבְתֶּן
1 com.	יִרְפַּלְנוּ		יִרְפַּחְנוּ	יִרְפַּעְנוּ		יִסְוֶבְנוּ
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִרְפָּל	מִרְפָּד	מִרְפָּח	מִרְפָּע	מִרְפָּשׁ	מִסְוֵב

PARADIGM OF VERBS IN HIPHIL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דף.
PRETER.						
Sing. 3 m.	הקטיל	העמיד	הוציק	השמיץ	הגיש	הקב
3 f.	הקטילה	העמידה		השמיצה	הגישה	הקבה
2 m.	הקטלת	העמידת		השמיצת	הגשית	הקבית
2 f.	הקטלת	העמידת	regular.	השמיצת	הגשית	הקבית
1 com.	הקטלתי	העמדתי		השמיצתי	הגשיתי	הקביתי
Plur. 3 com.	הקטילו	העמידו		השמיצו	הגישו	הקביו
2 m.	הקטלתם	העמידתם		השמיצתם	הגשיתם	הקביתם
2 f.	הקטלתן	העמידתן		השמיצתן	הגשיתן	הקביתן
1 com.	הקטלנו	העמידנו		השמיצנו	הגשנו	הקבינו
INFINITIVE.	הקטיל	העמיד	הוציק	השמיץ	הגיש	הקב
IMPERATIVE.						
Sing. m.	הקטל	העמד	הוצק	השמיץ	הגש	הקב
f.	הקטילי	העמדי		השמיצי	הגשי	הקבי
Plur. m.	הקטילו	העמידו	&c.	השמיצו	הגישו	הקביו
f.	הקטלנה	העמידנה		השמיצנה	הגשנה	הקבנה
FUTURE.						
Sing. 3 m.	יקטיל	יעמיד	יוציק	ישמיץ	יגיש	יקב
3 f.	תקטיל	תעמיד		תשמיץ	תגיש	תקב
2 m.	תקטיל	תעמיד	&c.	תשמיץ	תגיש	תקב
2 f.	תקטילי	תעמדי		תשמיצי	תגשי	תקבי
1 com.	אקטיל	אעמיד		אשמיץ	אגיש	אקב
Plur. 3 m.	יקטילו	יעמידו		ישמיצו	יגישו	יקביו
3 f.	תקטלנה	תעמידנה		תשמיצנה	תגשנה	תקבנה
2 m.	תקטילו	תעמידו		תשמיצו	תגישו	תקביו
2 f.	תקטלנה	תעמידנה		תשמיצנה	תגשנה	תקבנה
1 com.	נקטיל	נעמיד		נשמיץ	נגיש	נקב
Fut. apoc.	יקטל	יעמד	יוצק	ישמיץ	יגש	
PARTICIPLE.	מקטיל	מעמיד	מוציק	משמיץ	מגיש	מקב

PARADIGM OF VERBS IN HIPHIL.

Verb. ז init.	Verb. ז or ז init.	Verb. ז med.	Verb. ז med.	Verb. ז final.	Verb. ז final.
הַאֲבִיל	הוֹשִׁיב	חִיטֵּב	תְּקַים	תְּבִין	תְּגַלֵּחַ
like חַעֲמֹד	הוֹשִׁיבָה	חִטֵּיבָה	תְּקַיְמָה	תְּבִימָה	תְּגַלְחָה
	הוֹשִׁיבְתָּ	חִטֵּיבְתָּ	תְּקַיְמוֹת	תְּבִימֹת	תְּגַלְיֹת
	הוֹשִׁיבְתִּי	חִטֵּיבְתִּי	תְּקַיְמוֹתִי	תְּבִימֹתִי	תְּגַלְיֹתִי
	הוֹשִׁיבוּ	חִטֵּיבוּ	תְּקַיְמוּ	תְּבִימוּ	תְּגַלְּוּ
	הוֹשִׁיבְתֶּם	חִטֵּיבְתֶּם	תְּקַיְמוֹתְכֶם	תְּבִימוֹתְכֶם	תְּגַלְיֹתְכֶם
	הוֹשִׁיבְתֶּן	חִטֵּיבְתֶּן	תְּקַיְמוֹתְכֶן	תְּבִימוֹתְכֶן	תְּגַלְיֹתְכֶן
	הוֹשִׁיבֻּ	חִטֵּיבֻּ	תְּקַיְמוּנֻ	תְּבִימוּנֻ	תְּגַלְיֻנֻ
הַאֲבִיל	הוֹשִׁיב	חִיטֵּב	תְּקַים	תְּבִין	תְּגַלֵּחַ
הַאֲבִיל	הוֹשִׁיב	חִיטֵּב	תְּקַים	תְּבִין	תְּגַלֵּחַ
&c.	הוֹשִׁיבִי	חִטֵּיבִי	תְּקַיְמִי	תְּבִימִי	תְּגַלִּי
	הוֹשִׁיבוּ	חִטֵּיבוּ	תְּקַיְמוּ	תְּבִימוּ	תְּגַלְּוּ
	הוֹשִׁיבְכֶם	חִטֵּיבְכֶם	תְּקַיְמוֹתְכֶם	תְּבִימוֹתְכֶם	תְּגַלְיֹתְכֶם
הַאֲבִיל	יֹשִׁיב	יִיטֵב	יְקַים	יְבִין	יְגַלֵּחַ
&c.	יֹשִׁיבָה	יִיטֵיבָה	יְקַיְמָה		יְגַלְחָה
	יֹשִׁיבְתָּ	יִיטֵיבְתָּ	יְקַיְמוֹת		יְגַלְיֹת
	יֹשִׁיבְתִּי	יִיטֵיבְתִּי	יְקַיְמוֹתִי		יְגַלְיֹתִי
	יֹשִׁיבוּ	יִיטֵיבוּ	יְקַיְמוּ		יְגַלְּוּ
	יֹשִׁיבְתֶּם	יִיטֵיבְתֶּם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
	יֹשִׁיבְתֶּן	יִיטֵיבְתֶּן	יְקַיְמוֹתְכֶן		יְגַלְיֹתְכֶן
	יֹשִׁיבֻּ	יִיטֵיבֻּ	יְקַיְמוּנֻ		יְגַלְיֻנֻ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיבִי	יֹשִׁיבִי	יִיטֵיבִי	יְקַיְמִי		יְגַלִּי
יֹשִׁיבוּ	יֹשִׁיבוּ	יִיטֵיבוּ	יְקַיְמוּ		יְגַלְּוּ
יֹשִׁיבְכֶם	יֹשִׁיבְכֶם	יִיטֵיבְכֶם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
יֹשִׁיבְתֶּם	יֹשִׁיבְתֶּם	יִיטֵיבְתֶּם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
יֹשִׁיבְתֶּן	יֹשִׁיבְתֶּן	יִיטֵיבְתֶּן	יְקַיְמוֹתְכֶן		יְגַלְיֹתְכֶן
יֹשִׁיבֻּ	יֹשִׁיבֻּ	יִיטֵיבֻּ	יְקַיְמוּנֻ		יְגַלְיֻנֻ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיבִי	יֹשִׁיבִי	יִיטֵיבִי	יְקַיְמִי		יְגַלִּי
יֹשִׁיבוּ	יֹשִׁיבוּ	יִיטֵיבוּ	יְקַיְמוּ		יְגַלְּוּ
יֹשִׁיבְכֶם	יֹשִׁיבְכֶם	יִיטֵיבְכֶם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
יֹשִׁיבְתֶּם	יֹשִׁיבְתֶּם	יִיטֵיבְתֶּם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
יֹשִׁיבְתֶּן	יֹשִׁיבְתֶּן	יִיטֵיבְתֶּן	יְקַיְמוֹתְכֶן		יְגַלְיֹתְכֶן
יֹשִׁיבֻּ	יֹשִׁיבֻּ	יִיטֵיבֻּ	יְקַיְמוּנֻ		יְגַלְיֻנֻ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיב	יֹשִׁיב	יִיטֵב	יְקַים		יְגַלֵּחַ
יֹשִׁיבִי	יֹשִׁיבִי	יִיטֵיבִי	יְקַיְמִי		יְגַלִּי
יֹשִׁיבוּ	יֹשִׁיבוּ	יִיטֵיבוּ	יְקַיְמוּ		יְגַלְּוּ
יֹשִׁיבְכֶם	יֹשִׁיבְכֶם	יִיטֵיבְכֶם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם
יֹשִׁיבְתֶּם	יֹשִׁיבְתֶּם	יִיטֵיבְתֶּם	יְקַיְמוֹתְכֶם		יְגַלְיֹתְכֶם

PARADIGM OF VERBS IN HAPHAL.

PRETER.	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ר
Sing. 3 m.	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמַע	הִגִּישׁ	הִיָּקַב
3 f.	הִקְטִילָהּ	הִקְטִידָהּ	הִזְעִיקָהּ	הִשְׁמַעָהּ	הִגִּישָׁהּ	הִיָּקַבָּהּ
2 m.	הִקְטַלְתָּ	הִקְטִידְתָּ	הִזְעַקְתָּ	הִשְׁמַעְתָּ	הִגִּישְׁתָּ	הִיָּקַבְתָּ
2 f.	הִקְטַלְתְּ	הִקְטִידְתְּ	הִזְעַקְתְּ	הִשְׁמַעְתְּ	הִגִּישְׁתְּ	הִיָּקַבְתְּ
1 com.	הִקְטַלְתִּי	הִקְטִידְתִּי	הִזְעַקְתִּי	הִשְׁמַעְתִּי	הִגִּישְׁתִּי	הִיָּקַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִידוּ	הִזְעִיקוּ	הִשְׁמַעוּ	הִגִּישׁוּ	הִיָּקַבּוּ
2 m.	הִקְטַלְתֶּם	הִקְטִידְתֶּם	הִזְעַקְתֶּם	הִשְׁמַעְתֶּם	הִגִּישְׁתֶּם	הִיָּקַבְתֶּם
2 f.	הִקְטַלְתֶּן	הִקְטִידְתֶּן	הִזְעַקְתֶּן	הִשְׁמַעְתֶּן	הִגִּישְׁתֶּן	הִיָּקַבְתֶּן
1 com.	הִקְטַלְנוּ	הִקְטִידְנוּ	הִזְעַקְנוּ	הִשְׁמַעְנוּ	הִגִּישְׁנוּ	הִיָּקַבְנוּ

INFINITIVE. הִקְטִיל הִקְטִיד הִזְעִיק הִשְׁמַע הִגִּישׁ הִיָּקַב

IMPERATIVE. } None.

Sing. m. }

f. }

Plur. m. }

f. }

FUTURE.

Sing. 3 m.	יִקְטֹל	יִקְטִיד	יִזְעִק	יִשְׁמַע	יִגִּישׁ	יִיָּקַב
3 f.	תִּקְטֹל	תִּקְטִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּקַב
2 m.	תִּקְטֹל	תִּקְטִיד	תִּזְעִק	תִּשְׁמַע	תִּגִּישׁ	תִּיָּקַב
2 f.	תִּקְטֹלִי	תִּקְטִידִי	תִּזְעִקִי	תִּשְׁמַעִי	תִּגִּישִׁי	תִּיָּקַבִּי
1 com.	נִקְטֹל	נִקְטִיד	נִזְעִק	נִשְׁמַע	נִגִּישׁ	נִיָּקַב
Plur. 3 m.	יִקְטֹלוּ	יִקְטִידוּ	יִזְעִקוּ	יִשְׁמַעוּ	יִגִּישׁוּ	יִיָּקַבּוּ
3 f.	תִּקְטֹלְנָהּ	תִּקְטִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּיָּקַבְנָהּ
2 m.	תִּקְטֹלוּ	תִּקְטִידוּ	תִּזְעִקוּ	תִּשְׁמַעוּ	תִּגִּישׁוּ	תִּיָּקַבּוּ
2 f.	תִּקְטֹלְנָהּ	תִּקְטִידְנָהּ	תִּזְעִקְנָהּ	תִּשְׁמַעְנָהּ	תִּגִּישְׁנָהּ	תִּיָּקַבְנָהּ
1 com.	נִקְטֹל	נִקְטִיד	נִזְעִק	נִשְׁמַע	נִגִּישׁ	נִיָּקַב

Fut. apoc. — — — — —

PARTICIPLE. מִקְטִיל מִקְטִיד מִזְעִיק מִשְׁמַע מִגִּישׁ מִיָּקַב

PARADIGM OF VERBS IN HITHPAEL.

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דף.
PRETER.						
Sing. 3 m.	הִתְקַלַּח	הִתְעַצֵּד	הִתְעַבְּדָהּ	הִתְנַגְּשׁ הִתְנַלַּח		הִתְגַּלַּל
3 f.	הִתְקַלְּחָה		הִתְעַבְּרָהּ	הִתְנַלְּחָה		הִתְגַּלְּלָהּ
2 m.	הִתְקַלַּחְתָּ		הִתְעַבְּרָתָּ	הִתְנַלַּחְתָּ		הִתְגַּלַּחְתָּ
2 f.	הִתְקַלַּחְתְּ	regular.	הִתְעַבְּרָתְּ	הִתְנַלַּחְתְּ	regular.	הִתְגַּלַּחְתְּ
1 com.	הִתְקַלַּלְתִּי		הִתְעַבְּרָתִי	הִתְנַלַּחְתִּי		הִתְגַּלַּלְתִּי
Plur. 3 com.	הִתְקַלְּלוּ		הִתְעַבְּרוּ	הִתְנַלְּחוּ		הִתְגַּלְּלוּ
2 m.	הִתְקַלַּלְתֶּם		הִתְעַבְּרְתֶּם	הִתְנַלַּחְתֶּם		הִתְגַּלַּלְתֶּם
2 f.	הִתְקַלַּלְתֶּן		הִתְעַבְּרְתֶּן	הִתְנַלַּחְתֶּן		הִתְגַּלַּלְתֶּן
1 com.	הִתְקַלַּלְנוּ		הִתְעַבְּרְנוּ	הִתְנַלַּחְנוּ		הִתְגַּלַּלְנוּ
INFINITIVE.	הִתְקַלַּח	הִתְעַצֵּד	הִתְעַבְּדָהּ	הִתְנַגְּשׁ הִתְנַלַּח		הִתְגַּלַּל
IMPERATIVE.						
Sing. m.	הִתְקַלַּח	הִתְעַצֵּד	הִתְעַבְּדָהּ	הִתְנַגְּשׁ הִתְנַלַּח		הִתְגַּלַּל
f.	הִתְקַלְּחִי	&c.	הִתְעַבְּרִי	הִתְנַלְּחִי	&c.	הִתְגַּלְּלִי
Plur. m.	הִתְקַלְּלוּ		הִתְעַבְּרוּ	הִתְנַלְּחוּ		הִתְגַּלְּלוּ
f.	הִתְקַלְּחֶינָה		הִתְעַבְּרֶינָה	הִתְנַלְּחֶינָה		הִתְגַּלְּלֶינָה
FUTURE.						
Sing. 3 m.	יִתְקַלַּח	יִתְעַצֵּד	יִתְעַבְּדָהּ	יִתְנַגְּשׁ יִתְנַלַּח		יִתְגַּלַּל
3 f.	תִּתְקַלְּחָה	&c.	תִּתְעַבְּרָהּ	תִּתְנַלְּחָה	&c.	תִּתְגַּלְּלָהּ
2 m.	תִּתְקַלַּח		תִּתְעַבְּרָהּ	תִּתְנַלַּח	regular.	תִּתְגַּלַּח
2 f.	תִּתְקַלְּחִי		תִּתְעַבְּרִי	תִּתְנַלְּחִי		תִּתְגַּלְּלִי
1 com.	אֶתְקַלַּח		אֶתְעַבְּדָהּ	אֶתְנַלַּח		אֶתְגַּלַּל
Plur. 3 m.	יִתְקַלְּלוּ		יִתְעַבְּרוּ	יִתְנַלְּחוּ		יִתְגַּלְּלוּ
3 f.	תִּתְקַלְּלֶינָה		תִּתְעַבְּרֶינָה	תִּתְנַלְּחֶינָה		תִּתְגַּלְּלֶינָה
2 m.	תִּתְקַלְּלוּ		תִּתְעַבְּרוּ	תִּתְנַלְּחוּ		תִּתְגַּלְּלוּ
2 f.	תִּתְקַלְּלֶינָה		תִּתְעַבְּרֶינָה	תִּתְנַלְּחֶינָה		תִּתְגַּלְּלֶינָה
1 com.	נִתְקַלַּח		נִתְעַבְּדָהּ	נִתְנַלַּח		נִתְגַּלַּל
Fut. apoc.	—	—	—	—	—	—
PARTICIPLE.	מִתְקַלַּח	מִתְעַצֵּד	מִתְעַבְּדָהּ	מִתְנַגְּשׁ מִתְנַלַּח		מִתְגַּלַּל

PARADIGM OF VERBS IN HITHPAEL.

Verb. ס init.	Verb. ף init.	Verb. ס init.	Verb. ף med.	Verb. ס med.	Verb. ס final.	Verb. ף final.
התאבל	התאבל	התאבל	התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל
			התאבל	התאבל	התאבל	התאבל

התאבל התאבל התאבל התאבל התאבל התאבל התאבל

התאבל התאבל התאבל התאבל התאבל התאבל התאבל
&c. &c. &c. &c. &c. &c. &c.

התאבל התאבל התאבל התאבל התאבל התאבל התאבל
&c. &c. &c. &c. &c. &c. &c.
regular. regular. regular. like the last. regular. regular. regular.

התאבל התאבל התאבל התאבל התאבל התאבל התאבל

התאבל התאבל התאבל התאבל התאבל התאבל התאבל

THE changes which take place on adding the *pronominal affixes* to the verb, will be seen from the following table:—

EXAMPLE OF VERBS WITH AFFIXES.

Preter.

FEM.	MASC.	FEM.	MASC.	COM.	
הָבִינִי	הָבִינִי } him	הָבִינִי } thee	הָבִינִי } thee	הָבִינִי me	} he visited.
הָבִינוּ	הָבִינוּ } them	הָבִינוּ } you	הָבִינוּ } you	הָבִינוּ us	
הָבִינִי	הָבִינִי } him	הָבִינִי } thee	הָבִינִי } thee	הָבִינִי me	} she —
הָבִינוּ	הָבִינוּ } them	הָבִינוּ } you	הָבִינוּ } you	הָבִינוּ us	
הָבִינִי	הָבִינִי } him	הָבִינִי } thee	הָבִינִי } thee	הָבִינִי me	} thou — M.
הָבִינוּ	הָבִינוּ } them	הָבִינוּ } you	הָבִינוּ } you	הָבִינוּ us	
הָבִינִי	הָבִינִי } him	הָבִינִי } thee	הָבִינִי } thee	הָבִינִי me	} thou — F. I —
הָבִינוּ	הָבִינוּ } them	הָבִינוּ } you	הָבִינוּ } you	הָבִינוּ us	

הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה	thee	הִקְדִּימָה	thee	הִקְדִּימָה	me	הִקְדִּימָה	they —
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה	you	הִקְדִּימָה	you	הִקְדִּימָה	us	הִקְדִּימָה	
הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה				הִקְדִּימָה	me	הִקְדִּימָה	ye — M.
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה				הִקְדִּימָה	us	הִקְדִּימָה	ye — F.
הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה	thee	הִקְדִּימָה	thee	הִקְדִּימָה		הִקְדִּימָה	we —
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה	you	הִקְדִּימָה	you	הִקְדִּימָה		הִקְדִּימָה	

Imperative.

הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה	me	הִקְדִּימָה	thou — M.
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה	us	הִקְדִּימָה	
הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה	me	הִקְדִּימָה	thou — F.
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה	us	הִקְדִּימָה	
הִקְדִּימָה	her	הִקְדִּימָה	him	הִקְדִּימָה	me	הִקְדִּימָה	ye — M.
הִקְדִּימָה	them	הִקְדִּימָה	them	הִקְדִּימָה	us	הִקְדִּימָה	ye — F.

Future.

FEM.	MASC.	FEM.	MASC.	COM.	
הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	he shall visit she — thou — M. I — we
הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	thou — F. they — M. ye — M. ye — F. they — F.

Infinitive.

הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	me us
הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	תִּתְקַדֵּשׁ תִּתְקַדְּשִׁי	הִתְקַדֵּשׁ הִתְקַדְּשׁ הִתְקַדְּשִׁי	me us

OF THE PARTICLES,

AND THE USE OF THE SERVILES.

MANY particles are expressed by one or other of the servile letters.

The following are the principal uses of the serviles.

א

1. *Prefixed*, from אָנִי, it forms the first person singular future of the verb : as, אֶלְמֹד, *I will learn*.

Prefixed, it forms many nouns : as, אֶבְזָב, *a liar*, or *deceitful* ; from פֶּזַב, *to lie to, to deceive*.

ב

Is prefixed only, and signifies ;

1. *In* ; as, בְּיָמִים אַחֲרִים, *in after days* ;
2. *With* ; as, בְּחֶרֶב, *with the sword*.
3. *At, on, near* ; as, בְּעֵין, *at the fountain* ; בְּקִיר, *on the wall* ; בְּקֹרָא, *to call on*.
4. *Concerning* : as, בְּדִבָּר, *to speak concerning*.
5. *For* : נֶפֶשׁ בְּנֶפֶשׁ, *life for life*.

ה

1. *Prefixed*, is the article, הַ, הָ, or הֵ. Like the Greek ὁ, ἡ, το, it may be either definite or indefinite.

2. *Prefixed*, is a demonstrative pronoun: as, הַיּוֹם, *this day*.

3. *Prefixed*, is a relative pronoun; *who, which*.

4. *Prefixed*, is *vocative* or *pathetic*: as, הַמֶּלֶךְ, *O king!*

5. *Prefixed*, is *interrogative*: as, הַשֹּׁמֵר אֶחָי, אֲנִי, *am I my brother's keeper?*

6. *Postfixed*, forms the *feminine noun*; as, אִשָּׁה, *a woman*, from אִישׁ, *a man*.

7. *Postfixed*, forms the third person feminine singular preter of verbs.

8. *Postfixed*, to a *verb* or *noun*, it signifies *her*.

י

1. *Prefixed*, is a connective particle, *and*.

2. *Prefixed*, it is *adversative*, *but, yet*; or *illative*, *since*; or *causal*, *for*; or it *expresses a consequence*, *that*; or a *comparison*, *so*; or it is *explanatory*, *namely, to wit*.

3. *Inserted*, after the first radical it denotes the action signified by the root to be present and continued; and hence forms the *participle active*, and *many* nouns in which *present action* is implied: inserted before the last radical it forms the *passive participle*, and nouns in which *past action* is implied.

3. *Postfixed*, it signifies *his* or *him*: as, דִּבְרֵוֹ, *his word*; דִּבְרָה, *he remembered him*.

4. *Postfixed*, it denotes the third, or in the imperative mood, the second person plural of verbs.

י

1. *Prefixed*, is formative in the third persons masculine singular and plural future of verbs.

2. *Prefixed*, forms some nouns : as, יָלָקִיט, *a pouch*, from לָקַט, *to collect*.

3. *Inserted*, it forms many nouns : after the first radical it denotes the effect or consequence of the participle active ; before the last, the effect or consequence of the participle passive.

4. *Inserted*, before the last radical is the sign of the Hiphil voice of the verb.

5. *Postfixed*, forms a national name : as, עֲבָרִי, *a Hebrew* ; from עָבַר, *to pass on ; to play the pilgrim*.

6. *Postfixed*, it forms the second person feminine singular future and imperative.

7. *Postfixed*, it is the sign of the masculine plural when in regimen.

8. *Postfixed*, denotes *me*, or *my*.

כ

1. *Prefixed*, is a particle signifying *similitude* ; as ; *like* ; *according to* ; *about* ; *almost*. Before an infinitive it signifies *when* : as, כִּבְרוּיָמִי קוֹלִי, *when I lifted up my voice*.

2. *Postfixed*, it signifies *thy*, and *thee*.

ל

1. *Prefixed*, it is most frequently the sign of the *dative case*, signifying *to*.

2. *Prefixed*, it signifies *at, while*; as, לְעֶרֶב, *at evening* : לְאָמַר, *while he spake*.

מ

1. *Prefixed*, is a contraction of the particle מִן; and signifies *from, out of*; and, before an infinitive, *because, so that*: 'His eyes were dim מִן־רֹאֵת so that he could not see.'

2. *Prefixed*, it is formative in the participle of the voices *Piel, Pual, Hiphil, Haphal*, and *Hith-pael*.

3. *Prefixed*, it forms many nouns signifying the *instrument, mean, or place*, of action: as, מָגֶן, *a shield*, from נָגַן, or נָבַן, *to protect*.

4. *Postfixed*, it signifies *their, them*, masculine.

5. *Postfixed*, it forms some adverbs: as, יוֹמָם, *by day*, from יוֹם, *day*.

נ

1. *Prefixed*, it is the sign of the *Niphal voice*.

2. *Prefixed*, it forms the first person plural future of verbs: as, נִלְמַד, *we will learn*.

3. *Prefixed*, it forms some nouns: as, נִרְדָּן, *a slanderer*, from רָדַן, *to provoke*.

4. *Postfixed*, it signifies *them, their*, feminine.
5. *Postfixed*, it forms many nouns : as, קָרְבָּן, *an offering*, from קָרַב, *to draw near*.

שׁ

1. *Prefixed*, it is a contraction of the relative אֲשֶׁר; as, בְּאֵשׁ, for בְּאֲשֶׁר.
2. *Prefixed*, it is a *conjunction*, signifying, *that, until that, because* : as, עַד-שׁ, *until that* ; שְׁלֵמָה, *lest, that not*.

ת

1. *Prefixed*, it forms many nouns : as, תַּלְמִיד, *a scholar*, from לָמַד, *to learn*.
2. *Prefixed*, it is formative in the second person future of both numbers and genders; and in the third person feminine singular and plural future.
3. *Postfixed*, it is formative in the second person singular preter of the verbs.
4. *Postfixed*, it forms many feminine nouns : as, קִטְרֶת, *incense*, from קָטַר.

OF THE SYNTAX.

THE adjective generally agrees with its substantive in gender and number.

But the termination ים is sometimes feminine ; and ות sometimes masculine : as, עָרִים גְּדֹלֹת, *great cities* (Deut. i. 28) ; אָבוֹת, *fathers*.

Sometimes, also, a feminine substantive will take the adjective masculine, as the mark of dignity or excellency : as, הַמְּאֹרֶת הַגְּדֹלִים, *the great lights*. (Gen. i. 16.)

Participles follow the same rule of Syntax as Adjectives.

Collective-nouns, or *Nouns-of-multitude*, though singular, may have an adjective or participle *plural* : as, הָעָם רַבִּים, *the people (are) many* ; כָּל יְהוּדָה הַבָּאִים, *all ye of Judah that enter in*.

An adjective singular is sometimes joined to a noun plural, in a *distributive sense* : as, יָשָׁר מְשַׁפְּטִיךָ, *right are thy judgments (every one of them)*.

In nouns of number from *One* to *Ten* inclusive, the adjective, though singular, takes a plural substantive : as, חֲמִשׁ שָׁנִים, *five years* ; and all the other numeral adjectives, though plural, take a singular substantive : as, חֲמִשִּׁים שָׁנָה, *fifty years*.

The numerals from *Three* to *Nine* inclusive take a feminine termination when used with a masculine

noun ; and a masculine termination when used with a feminine noun : as, שְׁלוֹשָׁה בָּנִים, *three sons* ; שְׁלוֹשׁ בָּנוֹת, *three daughters*.

From *Three* to *Nine* inclusive, the plural termination multiplies the numeral by *Ten* : as, שְׁלוֹשׁ, *three*, שְׁלוּשִׁים, *thirty*.

עֶשְׂרִי *ten*, when plural, is doubled : as, עֶשְׂרִים, *twenty*.

Nouns-of-multitude, though singular, may have a verb plural ; and though feminine, a verb masculine : as, וְכָל הָאָרֶץ בָּאוּ מִצְרֵימָה, *and all the earth came to Egypt* ; כֵּן יֹאמְרוּ הָאָרֶץ, *lest the land say*.

Verbs infinitive are used as the English verbal nouns in '*ing*.' as, בְּיוֹם עֲשׂוֹת יְהוָה, *in the day when the Lord made, the day of the Lord's making* ; and thus applied, the infinitive takes the pronominal affixes, like the noun : as, בְּיוֹם אֲכָלְכֶם, *in the day of your eating*.

As every action must either be *past*, *present*, or *future*, so these are the leading senses of the two tenses of the verb, and the present participle when joined to the pronoun : as, לִמְדָּתִי, *I have learned* ; אֲנִי לֹמֵד, *I (am) learning* ; אֶלְמֵד, *I shall learn*.

The exact force of the two tenses in each particular instance will be obtained by determining the point of time to which the narrative refers itself : for, as that point is changed, the sense of the tense will change with it. Thus a Roman, writing to his

friend at a distance, could say, 'Cras profecturus eram;' 'To-morrow I was going to.' The idiom appears strange to an English ear; but the propriety and precision of the phrase is immediately apparent, when we consider that the notices of the letter refer themselves to the point of time at which it was to be *read*, not that at which it was written.

Thus, אַחַת רַבַּר אֱלֹהִים שָׁמָּה זֶה שָׁמָּה, *Once hath God said, yea, twice have I heard the same.* Here the action is simply past; and the time at which it took place is undetermined.

At the beginning, בְּרֵאשִׁית, at the point of time at which I take up my narrative, בְּרָא אֱלֹהִים, *God has created the heavens and the earth.* The act of creation is passed; the acts of formation have not commenced.

"These are the generations of the heavens and of the earth in the day of their creation: כִּי לֹא יְהוָה אֱלֹהִים עַל הָאָרֶץ, for the Lord God has not caused it to rain upon the earth." This is the idiom of Moses, who speaks as if present at the creation of all things. In the idiom of our own tongue, the word *are* will be turned into *were*; and the Hebrew past tense must then be rendered by the pluperfect. *These were the generations of the heavens and of the earth, at the day of their creation: for the Lord God had not caused it to rain upon the earth, &c.*

The future tense, with the Hebrews, is the language of narrative; that is to say, the historian places himself before the action narrated, and relates it as going to take place. “*At the beginning, בָּרָא אֱלֹהִים, God has created the heavens and the earth. And the earth has been (and yet is) without form, and void; and darkness has been (and still is) upon the face of the deep. וַיֹּאמֶר אֱלֹהִים, and God will say, יְהִי אֹר, There shall be light; and light there will be,*” &c.

Actions which in the determination or opinion of the speaker must certainly come to pass, are commonly represented as having actually taken place. The past tense of the verb is, therefore, in general, the tense used by the voice of prophecy. “It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give (נָתַתִּי, I have given) thee for a light unto the Gentiles.”

The comparative of the adjective is formed by adding מִין, or מִי, to the positive; מִין, or מִי, being prefixed to the substantive depreciated; as, וְנָתַתִּי שֵׁם טוֹב מִבָּנִים וּמִבָּנוֹת, “*I will give thee a name good than, that is, better than, sons and daughters.*” The succeeding letter takes the double-dawgesh; and if it do not admit of a dawgesh, מִי will be changed into מִ: as, טוֹב לִי, טוב לִי, תּוֹרַת פִּיךָ מֵאִלְפֵי זָהָב וְכֶסֶד, *The law of thy mouth*

is better to me than thousands of gold and silver.

טוֹבִים הַשְּׁנַיִם מִן הָאֶחָד, *Two are better than one.*

The superlative is formed by adding מְאֹד to the adjective; as, טוֹב מְאֹד, *exceeding good, most good.* Or by prefixing the emphatic הַ to the adjective; as, הַטוֹב בְּנָשִׁים, *The good-one amongst women*; she, compared with whom all other women are not good; that is, *The best amongst women.* Doubling the adjective; as, טוֹב טוֹב, *good of good, good above good.* Using two synonymous words, as, עָנִי וְאֶבְיֹן, *poor and needy*; that is, *exceedingly poor.*

OF THE RESIDUE OF THE ACCENTS.

The names and forms of the remaining accents are as follow :—Athnákh, אֲ. Sillúk, אֲ. Tiphká, אֲ. Tevír, אֲ. Yethíw, אֲ. Munákh, אֲ. Mahpák, אֲ. Yérakh, אֲ. Mercá, אֲ. Mercá-Kephooláh, אֲ. Dargá, אֲ. Revía, אֲ. Zakeph-gadól, אֲ. Segoltá, אֲ. Pashtá, אֲ. Shalshéleth, אֲ. Zarká, אֲ. Pazér, אֲ. Géresh, אֲ. Garsháyim, or Doubled-geresh, אֲ. Karnéy-Pharáh, אֲ. Telishá-gedoláh, אֲ. Telishá-ketannáh, אֲ. Kadmá, אֲ. Legarméy, otherwise Pesík, אֲ. Métheg, אֲ.

The full signification and uses of these accents

are not at the present day understood : that they are of the highest importance to the true reading of the text cannot be doubted.

Accent is the measure of the syllable upwards, of its *Height* ; *Quantity* is the measure of the syllable across, of its *Breadth*. *Accent* and *Quantity* are distinct ; even as height or breadth may be increased without increasing its opposite.

These marks must, therefore, be treated as pointing out the true accentuation of the Sacred Text ; and, thus employed, they are said to show that the *Tonic Accent* falls on one of the two last syllables of the word.

But to a complete system of reading it seems necessary that the *Emphases* of the sentence, its *notes of Admiration* and *Interrogation*, and its *Stops*, or *Divisions*, should be accurately marked ; and these, we may well suppose, are all exactly indicated by the *Accents*.

The number of the *Accents*, however, so greatly exceeds the amount required for the purposes before mentioned, that we seem compelled to believe that they comprise, as the perfection of the Massoretic punctuation, a *System of musical notation* ; by which, and by which alone, as it would appear, the exact *Accent* and *Quantity*, or *Height* and *Breadth* of the syllable, as, also, of the *Emphasis* of the word, can be measured and determined.

PSALM CXVII.

Ha-l-lóo éth-Y-ho-wah kal-go-yím :
 Shabh-b-khóo-hoo kal-ha-um-mîm.
 Kíy gab-hár a-le-nóo kha-s-dó :
 We-é-meth Y-ho-wáh le-o-lâm.

Here the accent, which in this case must be *Euphonic*, falling on the first syllable of the compound word *eth-Y-ho-wah*, seems to throw the *Tone accent*, though not marked, on the penultimate; *eth-Y-hó-wah*. In *We-é-meth*, also, the *Shewaw* appears as the *tonic accent*.

ISAIAH I. 2, 3.

Shi-m'-oo sha-má-yim ;
 W-ha-á-zi-niy é-rets ;
 Kiy' Y-ho-wáh dibh-bér :
 Ba-ním gidh-da-l'-tiy ;
 W-ro-m-ám-tiy ;
 W-ém pa'sh'-oo bhîy.
 Ya-dhá shór ko-n"e-hoo ;
 Wak-hám-or e-bhoós b-a-láw :
 Yis-ra-él lo ya-dhá ;
 Am-míy lo hi-th'-bo-nân.

If the leading accents of these words of Isaiah fall on the syllables here marked, it is evident that the residue of the accents were controlled, on many occasions, by the superior power of the *Shewaw*.

In fact, the rule which assigns the *Tone-accent* to one of the last two syllables of the word does not appear to rest on any certain foundation. *One* of these syllables must, necessarily, receive *some* accent; but it does not therefore follow that this accent must be *Tonic*. The penultimate syllable of the English words *Miserable*, and *Disreputable*, must be accented; but the *Tone-accent* falls, in the former word, on the first, and in the latter, on the second of its syllables.

OF THE CHANGES OF THE LETTERS, AND VOWEL-POINTS.

The *Letters* are commonly divided into the *Ahakha* (אָהַחַע) *letters*; the *Boomaph* (בּוּמַף); the *Gichak* (גִּיכַק); the *Datlanath* (דַּטְלַנַת); and *Zastsrash* (זַסְצַרַשׁ).

Four of these, י, ו, ה, א, which occasionally become quiescent, are called the *Ehewiy* (אָהַוִי) *letters*.

Letters formed by the same organ, and also the *Ehewiy letters*, are often changed the one for the other.

The changes of the *Vowel-points* take place on

the formation of the *Gender*, or the *Number*, or when the *noun* or *verb* is placed in a *State of construction*.

GENDER.

In the formation of the *feminine*, (◌◌) will generally be changed into (◌:): as, גְּדוּלָה, גְּדוּלָּה. Except *monosyllables*: as, גֶּנֶּה, גֶּנֶּה. A final (◌◌) not preceded by (◌◌) is changed into (◌:): as, עֲנָה, עֲנָה; פָּבֵדָה, פָּבֵדָה.

When the word increases with תּ (◌◌) is changed into (◌◌): as, אֲחֵר, אֲחֵרָה.

Of two *Segols*, the first will change to (◌◌) or (◌:); and the second to (◌:): as, פָּבֵשׁ, פָּבֵשָׁה, פָּבֵשָׁה.

NUMBER.

(◌◌), (◌◌), or (◌◌), will be changed into (◌:): as, מְלָכִים, מְלָכִים; סְפָרִים, סְפָרִים; דְּבָרִים, דְּבָרִים.

To compensate for an omitted *Dawgesh*, the (◌◌) will remain: as, חֲרָשִׁים, חֲרָשִׁים. When (◌◌) is followed by (◌◌), it is changed to (◌:), as, קִמְצִים, קִמְצִים.

When (◌◌) is followed by (◌◌), the (◌◌) will be changed to (◌:), and the (◌◌) to (◌◌); or both will be contracted into (◌◌): as, חֲרָשִׁים, חֲרָשִׁים; זֵיתִים, זֵיתִים.

Where (◌◌) is not preceded by (◌◌), it will be changed into (◌:): as, שׁוֹמְמִים, שׁוֹמְמִים.

Where the final vowel is (◌), succeeded by ה, ה will be dropped, and (◌) changed into (◌): as, יָפִים, יָפָה.

Feminine nouns do not often change their points.

REGIMEN.

The first (◌) will be changed into (◌), and the second, unless followed by א, into (◌): as, דָּבָר, דְּבָר for דְּבָר.

In the plural, (◌) or (◌) will be changed into (◌), and the preceding (◌) into (◌): as, זָמְנִים, זְמָנִי; בְּרָכוֹת, בְּרָכוֹת.

In the singular, (◌) followed by ה will be changed into (◌): as, מְקַנֶּה, מְקַנָּה.

Of two (◌), the *first* will be changed into (◌), and the *second* into (◌): as, מְלִכִּי, מְלִיךָ.

Where the points are (◌) followed by (◌), the *first* will be changed into (◌): as, סְפָרִי, סְפָר. But *gutturals* will change (◌) into (◌): as, עֲשֻׁבִּי, עֲשֻׁבִּי.

Words having (◌) followed by (◌) contract both into (◌): as, בֵּית, for בֵּית.

In words of *one syllable*, (◌) is seldom changed; but when changed it is to (◌): as, אָב, for אָב. Where a monosyllable is followed by *Makhaph*, (◌) is changed into (◌), and (◌) into (◌): as, בָּן, בֶּן; בָּל, בֶּל.

Where (ֿ) is followed by (ֿ), the points will generally be changed into (ֿ) : as, מֹתוֹ, מֹתוֹ.

All these rules are, however, subject to numerous exceptions ; which, with other *anomalous punctuations*, must be learned by use.

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